
A Reply to the Doubts of the Qutubiyyah Concerning Ascription to Sunnah and Salafiyyah

BENEFITS:

Shaikh Salih al-Fawzaan was asked, “**Is Salafiyyah a hizb (party) from amongst the parties. And is ascribing to them (i.e. the Salafis) a blameworthy thing?**”

To which he replied, “**As-Salafiyyah (i.e. the Salafis) is the Saved Sect, and they are Ahl us-Sunnah wal-Jamaa’ah. It is not a hizb (party) from amongst the various parties, those which are called “parties” today. Rather they are the Jamaa’ah, the Jamaa’ah upon the Sunnah and upon the Deen (religion).** They are Ahl us-Sunnah wal-Jamaa’ah. The Messenger (sallallaahu alaihi wasallam) said, “*There will not cease to be a group from my Ummah manifest and upon the truth not being harmed by those who forsake them neither by those who oppose them*” and he (sallallaahu alaihi wasallam) also said, “*And this Ummah will split into seventy-three sects, all of them in the Hellfire but one*”. They said, which one is this O Messenger of Allaah? He replied, “*They are those who are upon what I and my companions are upon today*”. **Hence Salafiyyah is a group of people (i.e. the Salafis) upon the madhhab of the Salaf, upon what the Messenger (sallallaahu alaihi wasallam) and his companions were upon and it is not a hizb from amongst the contemporary groups present today.** Rather it is the very old Jamaa’ah, from the time of the Messenger (sallallaahu alaihi wasallam) which inherits (this way) and continues, and which never ceases to be upon the manifest truth until the establishment of the Hour, as he (sallallaahu alaihi wasallam) has informed (us).” (Cassette: “at-Tahdheer min al-Bid’ah” second cassette, delivered as a lecture in Hawtah Sadeer, 1416H).

Shaikh Saalih Aal ash-Shaikh, Minister of Islamic Affairs of Saudi Arabia, stated, “**Muslims are of two groups: Salafis and Khalafis. As for the Salafis, then they are the followers of Salaf us-Saalih** (first three generations of Muslims). And as for the Khalafis, then they are the followers of the understanding of the Khalaf and they are also called Innovators - since everyone who is not pleased and satisfied with the path of the Salaf us-Saalih, in knowledge and action, understanding and fiqh, then he is a khalafi, an innovator.” (Haadhihi Mafaahimuna, Chapter on Ascription Salaf and Salafiyyah).

In the verdict of the Permanent Committee, No. 1361 (1/165) there occurs, “Salafiyyah is an ascription to the Salaf, and the Salaf are the Companions of Allaah’s Messenger (sallallaahu alaihi wasallam) and the Imaams of Guidance from the the first three generations (may Allaah be pleased with them), those whose goodness has been testified for by Allaah’s Messenger (sallallaahu alaihi wasallam), “*The best of people are my generation, then those who follow after them, then those who follow after them, then there will come a people whose testimony will precede their oath and their oath will precede their testimony.*” Reported by Imaam Ahmad in his Musnad and also by al-Bukhaari and Muslim. **And “the Salafis” (Salafiyyoon) is the plural of “Salafi”, which is an ascription to the Salaf, and its meaning has already preceded. And they are the ones who traverse upon the minhaaj of the Salaf, from amongst the followers of the Book and the Sunnah, those who call to them both, and to acting upon them, as a result of which they are from Ahl us-Sunnah wal-Jamaa’ah.**”

Stated ‘Abdul-Azeez bin Abdur-Rahmaan Aal as-Sa’ood, “**Indeed I am Salafi, my aqidah is Salafiyyah,** by whose requirements I traverse upon the Book and the Sunnah”. (Stated during the pilgrimage of 1965, ‘Al-Mushaf was-Sayf’ p.135).

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Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah. (Aali Imraan 3:103)

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. (An-Nisaa 4:1)

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger (sallallaahu alaihi wasallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). (Al-Ahzaab 33:70-71)

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (sallallaahu alaihi wasallam). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire.

Reasons for the Compilation of this Treatise

As is the usual practice and best of breed behaviour of Ahl ul-Ahwaa, some doubts have been spread recently concerning the issue of naming oneself with the label “Salafi”, ascribing to “Salafiyyah” and the “Salafiyyoon” and the issue of the Salafis being from Ahl us-Sunnah wal-Jamaa’ah.

Typically, Ahl ul-Ahwaa have taken the words of our Ulamaa (which are general, left unqualified and explained elsewhere in their other statements, or qualified and understood in light of the statements of other Mashaayikh) and imposed a meaning or meanings, which they then use to attack the da’wah of truth and its adherents. And this, by the permission of Allaah, is what we will explain in this brief treatise, and also explain the ruling on the issues related to identifying oneself as a “Salafi” and associating oneself with “Salafiyyah” and the “Salafiyyoon”.

Around two months ago, one of the Qutubists of the West had ascribed to Shaikh Ibn Uthaimeen that he stated recently “the Salafis are not from Ahl us-Sunnah wal-Jamaa’ah”. In light of the statements of Shaikh Ibn Uthaimeen made in his Sharh Aqeedatil-Waasitiyyah and Sharh Aqeedat as-Safaareeniyyah concerning the way of the Salaf, the Salafiyyoon and their being Ahl us-Sunnah wal-Jamaa’ah, Ahl ul-Hadeeth wal-Athar stood to expose this distortion and misconstruing of the Shaikh’s position.

In return our opponents presented to us what they ascribed to Shaikh Ibn Uthaimeen – and we neither reject these words and nor do we accept them until we have verified that they are indeed the words of Shaikh Ibn Uthaimeen and that the date of the cassette is indeed around the Summer of 2000 as has been claimed – and we are in the process of making this verification as we write.

Due to the confusion that has arisen by the words ascribed to Shaikh Ibn Uthaimeen that await confirmation, we present to you some important clarifications on this issue – so that you O seeker of truth – are not beguiled by the sophistry of Ahl ul-Ahwaa and their machinations and devised goals.

Revisiting Qutubi and Hizbi Standards of Judgement

It is necessary for us to revisit the Qutubi and Hizbi modes of argument and the scales of judgement they had set up for themselves in the Halabi Affair. And this will be established by only two examples, though many more could be used, however we intend to be brief and to the point.

The First Example

Ahl ul-Hadeeth wal-Athar will have noticed the Qutubi persistence in claiming that Shaikh Ali Hasan al-Halabi had forged a lie against al-Haafidh Ibn Katheer when Shaikh Ali Hasan conveyed the general import of a statement quoted by Ibn Katheer in al-Bidaayah wan-Nihaayah (3/118). The footnote appended by Shaikh Ali Hasan under question was the following:

“And Ibn Arabi al-Maalikee has some other words in which there is a good explanation of the meaning of ‘tabdeel’. He said in Ahkaam ul-Quraan 2/642 “If he rules with [the rules he brought from himself] holding that they are from Allaah, then that is tabdeel of the [rule of Allah] and necessitates disbelief and if he ruled by them due to a desire and out of disobedience, then that is a sin and upon the principle of Ahl us-Sunnah regarding forgiveness for the sinners, he will be able to reach forgiveness.” And this is the very same meaning with Shaikh ul-Islam Ibn Taymiyyah - may Allaah have mercy upon him - as will occur on page (16-18). **I say: And this tabdeel is exactly what Genghis Khan did in (the constitution) al-Yaasiq as the Imaam, Ibn Katheer said in ‘al-Bidaayah wan-Nihaayah’ (13/128) and he declared them to be disbelievers “because they rejected the rule of Allaah, doing that intently, out of resistance and wilfulness” as he said himself in his tafseer (2/61). And for knowing some of the other reasons for which the scholars declared Genghis Khan to be a disbeliever and passed a verdict over his constitution al-Yaasiq by them, refer to Majmoo ul-Fataawaa of Shaikh ul-Islam 28/521-526).**”

Qutubi and Hizbi objections were made against Shaikh Ali’s statement, “**I say: And this tabdeel is exactly what Genghis Khan did in (the constitution) al-Yaasiq as the Imaam, Ibn Katheer said in ‘al-Bidaayah wan-Nihaayah’ (13/118)**” and the objection being that Ibn Katheer did not state textually that Genghis Khan was guilty of that tabdeel which Shaikh Ali had explained (i.e. the one referred to by Ibn Arabi al-Maliki and which requires that one claims that what he is ruling by is actually from Allaah). The Qutubists and biased partisans insisted this was a lie and a fabrication.

Shaikh Ali Hasan responded, “I conveyed the general import of a text in al-Bidaayah but without even mentioning a single word of it!! So where is this distortion (tahreef) of the text?! Rather, where is the quotation (in my book) to begin with, such that it can be claimed that there is a distortion in it? Yes, I mentioned the text **with its actual wording** in my book Saihatu Nadheer (p73) and this text is not as they attributed to me (in my first book at-Tahdheer) at all! And the text (quoted in Saihatu Nadheer) is the actual text that is found, word for word, in al-Bidaayah, and it is referenced to this particular source, quoted directly from it. And at the end of which there occurs that Jenghis Khan, “...would ascend a mountain, then descend, then ascend again, then descend – numerous

times – until he became overtaken by tiredness and stupor (insensibility) **and then he would command those who were around him to write down what would be revealed upon his tongue (yulqaa ‘alaa lisaanihi).**”!! “ (Refer to Halabi Papers : Part 2)

So we say: Shaikh Ali understood from the words that Ibn Kathir quoted, in the statement “... and then he would command those who were around him to write down what would be thrown at his tongue (yulqaa ‘alaa lisaanihi)...” to mean that he received revelation (from Allaah), and hence Shaikh Ali understood this to be the tabdeel (as defined by Ibn al-Arabi al-Maalikee). In support of this meaning, Shaikh Ali Hasan provided the following quotations (in his follow up, Saihatu Nadhir):

- Shaikh ul-Islaam Ibn Taymiyyah said, “As the greatest of those who were sent forth to the Muslims - those in ash-Shaam - said, while he is addressing the messengers of the Muslims and seeks to get closer to them by saying 'We are Muslims' and then says: **“These two great signs (aayataan adheemataan) came from Allaah, Muhammad and Genghis Khan.”** So this is what those who were sent forth (to the Muslims) used in order to get closer to the Muslims - by making the Messenger of Allaah and the most noble of creation and the chief of the sons of Aadam and the Seal of the Messengers - equal to a king who is a Kaafir, a Mushrik - one who is the greatest of the Mushriks in his disbelief, corruption, and enmity, such as Bukhtanassir and his likes.”¹
- He also said, “...And that is because the belief (I'tiqaad) of those Tartars in Genghis Khan was mighty indeed - **for they used to believe that he was the Son of Allaah similarly to what the Christians believe regarding the Maseeh...**”²
- And he continued, “...**And they along with this, make him the greatest of Messengers from Allaah in their adoration and aggrandisement of what he prescribed for them and legislated for them from his thoughts and desires** - until some of them said regarding the wealth they had : ‘This is the sustenance of Genghis Khan’ and they would offer thanks to him for their food and drink, **and they would make permissible the killing of the one who showed opposition to what this cursed kaafir prescribed for them** - this opposer to Allaah, His Prophets and His believing slaves.”³
- The statement of Imaam adh-Dhahabi concerning him, “He is the tyrant ruler of the Tartars, and also their very first king... **they obeyed him in the manner the companions of a prophet would obey their prophet, in fact in same way that that the sincere servants would show obedience to the Lord of the Worlds...** and he died upon their religion and their disbelief.”⁴
- Another saying of Ibn Katheer himself, “And al-Juwainee has mentioned that one of their worshippers (from the Tartars) would ascend the mountain in the extreme cold for the purpose of worship, and then he would hear someone saying to him, “Verily, we have given Jenghis Khan and his offspring authority upon the Earth”. Al-Juwainee

¹ Majmoo' al-Fataawaa (28/521)

² Ibid.

³ Ibid.

⁴ Taarikh ul-Islaam (p.128)

said, “So the Mashaayikh of al-Mighwal would believe in this and consider it to be incontrovertible (i.e uncontested).” (al-Bidaayah 13/117-118)

However, the Qutubists persisted in their insistence that Shaikh Ali had forged a lie against al-Haafidh Ibn Kathir, despite the fact that he had not even quoted anything from Ibn Katheer to begin with, such that he could be accused of distorting it. Rather, he conveyed the general import of a phrase **and then backed this up by quotations from other scholars and also from Ibn Katheer himself to strengthen this meaning. Pay attention to this well**, because when we look at the Qutubist fabrication against Shaikh Ibn Uthaimeen, you will need to recall this and see the difference between the sincere researchers who investigate, analyse, research, reconcile, corroborate, compare, contrast and so on and between those with hidden agendas who pounce upon a single statement of a Shaikh and leave everything else, whether it is from the same Shaikh himself or from other than him.

The Second Example

Similarly the Qutubists accused Shaikh Ali Hasan of twisting the words of Shaikh Ibn Uthaimeen by imposing a meaning that Shaikh Ibn Uthaimeen did not intend, as they, the Qutubists claimed.

Stated one from the despondent Ruwaibidah, Abu Zubair al-Khadhdhaabi⁵:

“This is when Sheikh Ibn Uthaimeen clearly states, “1 - Man Hakama Bi Ghayri Maa AnzalAllah, Badalan 'An Deenillah; Fa Haadha Kufrun Akbar Mukhrij 'Anil-Millah!” Which means: “Whoever rules by other than what Allah has revealed badalan (as a replacement) for the Deen of Allah, then this is kufr akbar, [that takes one] out side of the millah”

⁵ Stated al-Kadhdhaabi, illustrating his great deceit and debauchery, and his persistent arrogation and courageous attacks against Ahl us-Sunnah, “If we are calling to a Manhaj and not a title, then it shouldn't really matter, if a person calls himself a Salafi or not. Specially, when in our time, some of the most erroneous beliefs and principles have ben attached to this term “Salafi”. **Most commonly, this term today represents a people who are usually very harsh with the Muslims and gentle with the Jews and the Christians, believing in discontinuation of Jihad, having the beliefs of Irjaa, and so on...**” (28th October 2000).

And these great slanders have been dealt with and refuted elsewhere, and they are but a hidden and veiled attack against the Manhaj of Imaam al-Albaani, that of Tasfiyah wat-Tarbiyah and that of Shaikh Rabee' bin Haadee who correctly expounded the methodology of the Prophets in calling to Allaah and that of all the Ulamaa of the Salaf in the present times. Inshaa'allaah, we will send blazing meteors upon this despondent Ruwaibid in a future paper that will render him despised abased and rejected – entitled, “**The Grand Finalè in Smashing the Brains of Abu Zubair al-Kadhdhaabee**” – as a protection of the society from his squalor and degradation and uncovering his great deceit, treachery, compound ignorance and attack upon the manhaj of the Salaf – the while he is totally ignorant of the manhaj of the Salaf, pretending to be seeing but in reality blind...

And know that his chain of narration for his slanders and his teachings are: From Ali at-Timimi and Idris Palmer – from Abdur-Razzaq ash-Shayjee, Arch-Liar and Delusionist – from Abdur-Rahmaan Abdul-Khaliq al-Mujaddid ath-Thaane of Hizbiyyah.

But Alee Hasan puts a footnote to “Badalan”, and quotes from him from Majmoo al-Fatawa (2/145), where the Sheikh says, “In the sense that he has the knowledge of the Hukm of Allah, but he sees that al-Hukm contrary to it is better, and more beneficial for the slaves from the Hukm of Allah, or that it is equal to the Hukm of Allah, or that it is permissible to refrain from the Hukm of Allah for that”.

So here Alee Hasan cuts and pastes Sheikh Ibn Uthaimeen to change his intended meaning...” End of quote from al-Kadhdhaabi⁶.

So this, according to Ruwaibid sentimentalism is a fabrication against the Shaikh and a distortion of his real intent. In reply to this sophistry, let us first look at the actual quote from Shaikh Ibn Uthaimeen in the main text of “Fitnah of Takfir”:

“[Regarding] the one who judged by other than what Allaah has revealed, in replacement (**badalan**) of the Deen of Allaah. This is the major kufr which expels from the religion. This is because this individual made himself a legislator along with Allaah, the Mighty and Majestic **and because he dislikes the Sharee’ah.**”

To this Shaikh Ali Hasan appended a footnote which consisted of a summary of the words of Shaikh Ibn Uthaimeen as found in his Fataawaa. Shaikh Ali appended, “**In the sense that he has the knowledge of the rule of Allah, but he considers the rule that is contrary to it to be superior, and more beneficial for the slaves than the rule of Allah, or that it is equal to the rule of Allah, or that it is permissible to leave the rule of Allah for it**” and referenced this to (2/145). So the Shaikh (Ali Hasan) explained here that this replacement is conditioned by the matters that he mentioned from the Shaikh Ibn Uthaimeen’s words himself from al-Fataawaa (2/145).

Now let us return to the reference and quote in full the actual passage quoted by Shaikh Ali Hasan from Shaikh Ibn Uthaimeen. The Shaikh (Ibn Uthaimeen) said, “And ruling by other than what Allaah has revealed is of two types: The first type: that the ruler **replaces (yastabdilu) the law of Allaah the exalted by this law whilst he has knowledge of the law of Allaah but he holds that the opposing law is more befitting and more beneficial for the servants than the rule of Allaah or that it is equal to the law of Allaah or that turning away from the law of Allaah is permissible (jaa’iz)** - so therefore, he makes this law (qaanoon) the one that it is obligatory to refer back to for judgement (yajib at-Tahaakum ilaihi) - so the likes of this one is a kaafir with the kufr that ejects from the religion and that is because he is not pleased with Allaah as his Lord, Muhammad as his Messenger and Islaam as his religion...” End of quote (Majmoo ul-Fataawaa of Shaikh Ibn Uthaimeen 2/145).

⁶ Al-Kadhdhaabee had attempted to make an exegesis of the recent erroneous verdict of the Permanent Committee on the books of Shaikh Ali Hasan on the subject of takfir, making great his ignorance, deception, treachery and debauchery. Now, as the true realities have emerged and the Qutubi Inquisition fortified and given a more wider and public recognition, his depravity has been laid bare and his wanton behaviour made open, the true source of his teachings revealed and his humiliation brought ever near in “**The Grand Finalé**”.

So what do we notice:

Firstly, in the quote in al-Fataawaa, Shaikh Ibn Uthaimeen is talking about **istibdaal** (replacement) just as he was talk about replacement (**badal**) in his words quoted by Shaikh Ali Hasan in Fitnah of Takfir. So the context is the same.

Secondly, Shaikh Ibn Uthaimeen said in the quote in Fitnah of Takfir, “This is because this individual made himself a legislator along with Allaah, the Mighty and Majestic” and this is equivalent to his saying in his Fataawaa, “...so therefore, he makes this law (qaanoon) the one that it is obligatory to refer back to for judgement (yajib at-Tahaakum ilaihi)...”. So the context is the same.

Thirdly, Shaikh Ibn Uthaimeen stated in the quote in Fitnah of Takfir, “This is because this individual made himself a legislator along with Allaah, the Mighty and Majestic **and because he dislikes the Sharee’ah...**” and parallel to this is what he stated in his Fataawaa, “so the likes of this one is a kaafir with the kufr that ejects from the religion and that is because he is not pleased with Allaah as his Lord, Muhammad as his Messenger and Islaam as his religion...”, so again the meanings are synonymous.

Thus, what Shaikh Ali Hasan quoted from Shaikh Ibn Uthaimeen in his Fataawaa **was exactly the same in meaning and context** as what Shaikh Ibn Uthaimeen had stated in Fitnah of Takfir!! And it is clear that the statement of Shaikh Ibn Uthaimeen in “Fitnah of Takfir” is parallel to and explained by that which is found in Majmoo ul-Fataawaa! Because that one is related to istibdaal (i.e. replacement) and this one too, is related to replacement (i.e. badal). But alas, the Ruwaibid Qutubists are a people who do not understand – but only blindly follow their desires when it suits their purpose and agenda, treating them as absolute truth and deceiving the common-folk in all of that.

We have mentioned the above in order to establish the Qutubi, Hizbi modes of judgement and reasoning and also their scales of judgement **so that in addressing and exposing their iniquities and fabrications we do not oppress them and cause injustice to them by setting up different scales of judgement for them, such that there is one for us and another for them.** So remember well O Sunni, these examples we have outlined and the manner in which they accused our Mashayikh of lying against al-Haafidh Ibn Katheer and also distorting the words of Shaikh Ibn Uthaimeen. Remember this well...

Let us proceed with earnestness, O Sunni, Seeker of Truth...

Applying Qutubi and Hizbi Standards of Judgement to the Qutubists

We had announced earlier that one of the Qutubists of the West, Ali at-Timimi had made a fabrication against Shaikh Ibn Uthaimeen by claiming that he had mentioned that the “Salafis are not from Ahl us-Sunnah wal-Jamaa’ah”. His actual words being, “Also Shk. Ibn Uthaymeen mentioned how those who refer to themselves today **as Salafis are not Ahl as-Sunnah wal-Jamaa**. Yes when compared to the Ikhwan al-Muslimin and others they are the closest of groups to Ahl as-Sunnah **but they are not Ahl as-Sunnah**”.

The Qutubist referenced these words to a tape recording of one of the lectures of Shaikh Ibn Uthaimeen that took place during “last summer”. It must be noted that we do not place our trust in their quoting and narrating and accept it without question, since they are known to be unscrupulous, untrustworthy and spreaders of disinformation, as they have proven in the Halabi Affair, and also in their claim that Shaikh Rabee’ was imprisoned and also in their claim that Shaikh Rabee’ went to Libya to give da’wah(!) and also their selective use of the words and statements of our Ulamaa to justify their positions. And this is a vast area in itself, which we have already documented, and perhaps we may write something in this regard if required, if Allaah wills.

To this end we will not accept with certainty these words of Shaikh Ibn Uthaimeen (quoted below) – and nor reject them outright - until we receive the cassette, verify these statements, establish the exact time and date that the gathering took place (since it could have taken place the year before, or before that – since the Qutubists like to quote the old statements of the Ulamaa). Nevertheless, we will take it at face value for now since it is plausible that these statements are actually true (and they are currently being investigated at the moment) and so that we can continue in our exposition of Qutubi opportunism, and their calculated attack against the manhaj of the Salaf.

What Has Been Ascribed to Shaikh Ibn Uthaimeen

When we had explained that this saying is a fabrication against the Shaikh (i.e. the Salafis not being from Ahl us-Sunnah wal-Jamaa’ah), some of the followers and loyalists sought the tape under question and translated the relevant parts of it – in which Shaikh Ibn Uthaimeen was supposed to have made this statement. Here is the text of his words, which have been translated by them (with some errors in the translation, but which do not concern us here):

“It can be learnt that if parties (*ahzaab*) within the *ummah* emerge in increasing numbers then one should not affiliate himself to a party (*hizb*). In the past, many groups have appeared; Khawaarij, Mu’tazilah, Jahmiyyah, Shee’ah, even Raafidah. Then there appeared, later on Ikhwanis, Salafis, Tablighis, and all those like them. Put all of them to one side and take [the path] ahead. Which is what the Prophet (sallallaahu alaihi wasallam) guided to. “*Adhere to my Sunnah and the Sunnah of the rightly guided caliphs.*” No doubt, it is obligatory for all Muslims to adopt the way of the *salaf* as their *madhhab*, not affiliation to a specific party (*hizb*) named, “The Salafis”. It is obligatory for the Islamic Ummah to adopt the way of the *salaf as-salih* as their *madhhab*, not bigotry to those called

“the salafis”. Pay attention to the difference: There is the way of the *salaf*, and there is a party (*hizb*) called “the salafis”.

What is the objective? Following the *Salaf*. Why? The Salafi brothers are the closest sect to that which is right, no doubt, but their problem is the same as others, that some of these sects declare others as being misguided, they declare them to be innovators and as being sinners. We don't censure this, if they deserve it, but we censure handling this *bid'ah* in this way. It is obligatory for the leaders of these sects to get together and say, “Between us is the book of Allah, and the *Sunnah* of His messenger, so let us judge by them and not according to desires, opinions and not according to personalities. Everyone makes mistakes and achieves correctness no matter what he has reached with regards to knowledge and worship. Infallibility is [only] in the religion of Islam.”

In this *hadeeth* the Prophet (sallallaahu alaihi wasallam) guided to the way in which a person secures himself. He doesn't affiliate him to any sect, only the way of the *salaf as-salih*, to the *Sunnah* of our Prophet (sallallaahu alaihi wasallam) and the rightly guided caliphs.” End quote.

Applying the Standards of Judgement

Applying the standards that the Qutubists themselves used in vilifying and attacking Shaikh Ali Hasan and claiming he put into the words of al-Haafidh Ibn Kathir **that which was not textually stated** and also their claim that he distorted the intent and twisted the words of Shaikh Ibn Uthaimen when he spoke of replacement of the religion – we continue to opine that the Qutubist under question has indeed forged a fabrication against Shaikh Ibn Uthaimen. **For nowhere has Shaikh Ibn Uthaimen verbally stated that the Salafis are not from Ahl us-Sunnah wal-Jamaa'ah**, whereas the Qutubist attributed to him the following, “Also Shk. Ibn Uthaymeen mentioned how those who refer to themselves today as Salafis are not Ahl as-Sunnah wal-Jamaa. Yes when compared to the Ikhwan al-Muslimin and others they are the closest of groups to Ahl as-Sunnah but they are not Ahl as-Sunnah”.

Hence, according to their own standards, the Qutubist lied against Shaikh Ibn Uthaimen and twisted and distorted his intent. And this is in perfect agreement with their reasoning that they have used in order to assault us and our Mashaayikh. So do they allow that they be judged by the same scales of judgement? **Or do they desire and beg for two scales, one for them and another for us?**

If the Qutubist pleads that it was something understood from his words and is the general import of his words, then we reply to the Qutubist: This is not permissible for you. Rather it is unlawful for you to plead not guilty in this manner since, you did not allow it for Shaikh Ali Hasan al-Halabi when he conveyed the import of a phrase of Ibn Katheer – but without actually quoting it verbatim. However, the difference between him and you – O deceiving, lying, surmising, treacherous beautifiers of speech – is that he researched into other statements of Ibn Katheer and also others such as Ibn Taymiyyah, adh-Dhahabi – all contemporaries – to strengthen, corroborate and establish the meaning that he had conveyed – since it is the truth. But as for you, opportune and despondent

partisans, then you jumped upon the above words of Shaikh Ibn Uthaimen – because to you they support your agenda, whereas to us, there is nothing in them for you at all, as we shall explain, by the permission of Allaah.

Verification and Reconciliation

Rather, upon research and analysis and seeking the truth in this issue, we find that Shaikh Ibn Uthaimen states elsewhere, “Who are the Ahl ul-Athar? They are the ones who follow the aathaar, they follow the Book and the Sunnah and the sayings of the Companions (radiallaahu anhum). **And this does not befit any group (firqah) amongst the sects except the Salafiyyeen, those who adhere to the path of the Salaf...**” which occurs on the first tape of his explanation of “al-Aqeedat as-Safaareeniyyah”.

Likewise the Noble Shaikh stated in Sharh ul-Aqeedat ul-Waasitiyyah (1/123), “...There is no doubt, however, that one of them is truly Ahl us-Sunnah - but which one? **Is it the Ash'arees, the Maaturedees or the Salafis?** Whichever of them agrees with the Sunnah is considered to be Ahl us-Sunnah, whilst whichever of them opposes is not. So we say: **The Salaf are Ahl us-Sunnah wal-Jamaa'ah, and this description cannot be true for anyone else besides them...** Rather Ahl us-Sunnah wal-Jamaa'ah are those who hold to what the Prophet (sallallaahu alaihi wasallam) and his Companions were upon, and to the aqidah of the Salaf - until the Day of Judgement – **and such a one is a Salafi.**”

Our Manhaj is the Same as that of Shaikh Ibn Uthaimen

Indeed, after quoting this last statement of Shaikh Ibn Uthaimen (hafidhahullaah), in our news bulletin we had commented with the following important notification:

“Note: The mere claim of being Salafi, or ascribing to oneself the label “Salafi” does not guarantee Paradise, for Salafiyyah is neither a group and nor an exclusive party. Rather, it is the following of what the Prophet (sallallaahu alaihi wasallam) and his companions were upon in aqidah (creed), manhaj (methodology) and ibaadah (worship), internally and externally and remaining upon that with firmness and resolve.” End of quote. (13th October 2000)

And hence, what we had mentioned in our note, namely that Salafiyyah is neither a group and nor an exclusive party (i.e. *hizb*), is exactly the meaning that Shaikh Ibn Uthaimen explained in what has been ascribed to him by our opponents – **before we even had knowledge of what the Shaikh was supposed to have said!!** This is because our aqidah, manhaj and da'wah is the same as that of the Noble Shaikh, much to the dislike of the biased partisans.

And this is because our way is that of research, analysis, investigation, seeking nothing but the truth, clarifying, removing the doubts, sticking to the muhkam (decisive) and not the mutashaabih (ambiguous), reconciling, corroborating – as opposed to the straying Qutubists, whose way is one of opportunism and using the words of our Mashaayikh to attack us and vilify us.

From the above quotations, we note that Shaikh Ibn Uthaimen considers Salafiyyah to be the truth, and that sticking to Salafiyyah is what is desired, not merely making the claim of being Salafi or calling oneself “Salafi” and that partisanship in any form or fashion (until even in the name of “Salafiyyah” or “Salafiyyoon” or “Muhajiroon” or “Ansar”) is forbidden, and finally that the Salafis are indeed Ahl us-Sunnah wal-Jamaa’ah due to their adherence to the aqidah and manhaj of the Salaf.

Between the Salafis in Truth and the Hizb of False Claimants

As for the false claimants to Salafiyyah, those whose actions falsify their claims, and who label others with evil titles and declare them to be innovators, who innovate in the matters of Tawheed, oppose the Methodology of the Prophets in calling to Allaah, innovate principles such as that of al-Muwaazanaah, accuse Ahl us-Sunnah of being Murji’ah, accuse their notables of being spies and paid workers and guilty of hypocrisy, defend and aggrandize the Innovators, do not enjoin obedience to the tyrant Muslim rulers (because they are kuffaar absolutely and unconditionally in their view), exaggerate in what they call “Fiqh ul-Waaqi” and other such affairs, then they are astray from the way of the Salaf. Since, there is **“the way of the Salaf”** and that is one thing (!) and there is a *hizb* which claims to follow the way of the Salaf and claims to be Salafiyyah, and that is something else (!). So there are two different realities!!

Consider well O Sunni, what Shaikh Ibn Uthaimen stated elsewhere, in his praise and commendation of Shaikh Rabee’ bin Haadee, “Indeed we praise Allaah, Free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabee’ bin Haadee al-Madkhalee to visit this region. **[So that] the one to whom certain matters are not apparent may come to know that our brother, may Allaah grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a hizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (i.e. Shaikh Rabee’) is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawheed and throwing aside what opposes this [manhaj].** And all of us know that Tawheed is the basis for which Allaah sent the Messengers upon them be peace and prayers...” (Cassette: “Ittihaaf al-Kurraam Bi Liqaa al-Uthaimen Ma’a Rabee al-Madkhalee wa Muhammad al-Imaam”)

So we say:

When we, the Salafis, followed Shaikh Rabee’ bin Haadee in purifying the Methodology of the Prophets in Calling to Allaah, **“in the field of actualising Tawheed especially, and throwing aside what opposes this [manhaj]”**, refuting what opposes it from what the biased partisans had innovated, then do the words of Shaikh Ibn Uthaimen apply to us?

When we, the Salafis, followed Imaam al-Albaani in labelling the newly-arisen, foolish-minded generation as **“The Khawaarij of the Era”** and when we stood to defend the Noble Imaam against the accusations of Irjaa’ coming from the direction of these activists, do the words of Shaikh Ibn Uthaimen apply to us? Rather Shaikh Ibn Uthaimen does not reject that people be declared astray, or innovators, or sinners, saying, “...We don’t censure this (i.e. labelling others as astray, or innovators or sinners),

if they deserve it...” and did we but follow Imaam al-Albaani and the Ibn Ma’een of the Era, Shaikh Rabee’ bin Haadee?

Shaikh Ibn Uthaimeen himself said, when asked about the books of Shaikh Rabee’ bin Haadee, “It is apparently clear that this question is not in need of my answer. **And just as Imaam Ahmad was asked about Ishaq bin Raahawaih - rahimahumullaah - and he replied, “Someone like me is asked about Ishaq! Rather, Ishaq is to be asked about me.”** And I spoke at the beginning of my speech about that which I know about Shaikh Rabee’, may Allaah grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.” (Cassette: “Ittihaaf al-Kurraam Bi Liqaa al-Uthaimeen Ma’a Rabee al-Madhkhalee wa Muhammad al-Imaam”). So are we to be reproached on account of following the way and knowledge-based positions and refutations of those whom Shaikh Ibn Uthaimeen **praised and elevated and placed above himself?**

And to who do the following words of Shaikh Ibn Uthaimeen apply?

Stated Shaikh Ibn Uthaimeen (hafidhahullaah): **“Whoever accused Shaikh al-Albaanee of Irjaa’ has erred. Either he is one who does not know al-Albaanee or he is one who does not know Irjaa’.**

Al-Albaanee is a man from Ahl us-Sunnah – may Allaah have mercy upon him –, a defender of it, an Imaam in Hadeeth. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allaah’s pardon – **have jealousy in their hearts.** For when [one of them] sees that a person has been met with acceptance [by the people], he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those [i.e. hypocrites] who would find nothing but the striving of [the believers]. So they would defame the one who would give charity in abundance, and also the poor person who would give charity!

We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is Salafi in aqeedah, of sound manhaj. **However some people desire to perform takfeer of the servants of Allaah on account of something that Allaah did not perform takfeer of them. Then they claim that whoever opposes them in this takfeer is a Murji’ – a lie, slander, and mighty fabrication. Therefore, do not listen to this saying regardless of whomever it comes from!”** (Cassette: Makaalamaat Ma’a Mashaayikh ad-Da’wah as-Salafiyyah Part 4)

Answer in truth, and display daring and courageous manhood, and do not cower, and quail and cringe and flee on your heels!!

When we followed Shaikh Rabee' bin Haadee in his Inquisition of the Heresies of Sayyid Qutb and of those who aggrandized him and praised him and made loyalty and disownment for his sake, then do the words of Shaikh Ibn Uthaimeen apply to us?

Here is the answer:

Questioner: "What is your advice concerning the one who forbids the cassettes of Shaikh Rabee' bin Haadee [from being distributed] with the claim that they cause fitnah and that they contain praise of the Wullaat ul-Umoor of the Kingdom, and that his praise of them emanates from nifaaq (hypocrisy)?"

The Shaikh replied: **"We consider this to be a great error and mistake. Shaikh Rabee' is from the Ulamaa of the Sunnah, and from the people of goodness. His aqidah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the latecomers [i.e. Sayyid Qutb, Abdur-Rahmaan Abdul-Khaaliq et. al.] they began to tarnish him with these faults".** (Kashf ul-Lathaam An Ahmad Sallaam, dated July 2000)

When we, the Salafis, adhered to the explanations of our Ulamaa concerning Fiqh ul-Waaqi' and its true understanding and to their statements that those who talk about Fiqh ul-Waaqi today only wish to occupy the youth away from true knowledge (as stated by Shaikh Salih al-Fawzaan, Shaikh Ibn Uthaimeen and Imaam al-Albaani), do the words of Shaikh Ibn Uthaimeen apply to us?

And here are their words:

Shaikh Salih al-Fawzaan said, "The meaning of these (texts) is fiqh in the religion. By knowing the rulings of the Sharee'ah. **This is what is required and this is what the Muslims must hold onto. They must also learn it. However when these people use Fiqh al Waaqi' they do not mean fiqh in the language but rather they mean: to occupy themselves in the affairs of politics and to focus on politics. They use their time and give importance to it. As for fiqh in rulings they call it the fiqh of parts (side issues, mundane issues) and they call it the 'fiqh of womens blood and menstruation.'** Such that they call people away from busying themselves with it." ⁷

And Shaikh Ibn Uthaimeen said, "Then the 'Fiqh ul-Waaqi' about which it is said is the actual 'Fiqh ul-Waaqi' (i.e. the only one), then what is it based upon? It depends upon the magazines, radio announcements, and newspapers. And how abundant is the circulation of all of this in the newspapers, magazines and announcements. **Therefore, the ways and means of acquiring information in these days cannot be depended upon... When the intelligent person reflects upon the various events that have taken place over the last twenty years, it will become clear to him that all of the events that were supposed to take place did not actually occur. For this reason, we consider that occupying the youth away from understanding the religion of Allaah, the Mighty and Majestic and**

⁷ Al-Ajwibah al-Mufeedah (pp.4-5)

taking them to being occupied with understanding the current affairs and analysing the magazines, newspapers and broadcasts and what resembles that... we consider that to be an error in manhaj.”⁸

So are we the ones alluded to as being the *hizb* who claims Salafiyyah, yet opposes the true Salafiyyah and its noble and pure manhaj?! We, the followers of the manhaj of Shaikh Ibn Uthaimeen and his brethren from the Salafi Mashaayikh – inshaa’allaah?

When we, the Salafis, adhered to the advice of our Ulamaa, amongst them Shaikh Ibn Uthaimeen concerning the usage of the word “shaheed”⁹, knowing that applying this word without making the exception (istithnaa) is the basis of Irjaa, as has been reported from our Salaf, and then when the Qutubists in turn persisted in its usage (such as Safar al-Hawali) concerning their doctrinal leader, Sayyid Qutb, and when Salman al-Awdah gave a verdict that it is permissible to apply the word “shaheed” – then pray tell, do the words of Shaikh Ibn Uthaimeen apply to us?

When we, the Salafis, adhered to the advice of our Ulamaa, foremost amongst them Shaikh Ibn Uthaimeen, on the issue of Tawheed ul-Haakimiyyah, who had stated that anyone who speaks of it is, **“an Innovator who knows nothing of the affairs of the religion and creed”**, then do the words of Shaikh Ibn Uthaimeen apply to us? And are we a *hizb* who have departed from Salafiyyah, such that nothing remains with us of Salafiyyah save the name and the claim?!

When we, the Salafis, followed the clarifications of our Ulamaa, amongst them Shaikh Ibn Uthaimeen, on the issue of al-Muwaazanah, that innovated principle that was being used by the activists to defend the Innovators and which Shaikh Ibn Uthaimeen refuted and demolished in his refutation of the principles of Adnaan Ar’oor, was Shaikh Ibn Uthaimeen referring to us? And when we had followed and adopted Shaikh Rabee’ bin Haadee’s excellent refutations of this ‘*hizb*’ on this issue, do the words of Shaikh Ibn Uthaimeen apply to us?

When we, the Salafis, advised with the advice of Shaikh Ibn Uthaimeen and his brethren from the Salafi Mashaayikh concerning giving obedience to the Wullaat ul-Umoor, to be then ridiculed and mocked by the Qutubists of the West like Idris Palmer, Ali Timimi

⁸ From the Cassette “Meeting of Abul-Hasan al-Ma’rabi with the Two Shaikhs, Ibn Baz and Ibn Uthaimeen”. And there is no doubt that it was the Political Activists who took the youth away from the Fiqh of the Religion, by calling it the knowledge of women’s menses, and instead took them to the knowledge of the reports and magazines of the disbelievers, engrossing them in that, such that anyone who neglected it was backward and living in the dark ages, present in body, but absent in mind.

⁹ Shaikh Ibn Uthaimeen gave a fatwaa in this regard, quoting from Imaam al-Bukhaaree and also stating, “It is not permissible to testify for a specific individual that he is a shaheed, even if he had been killed while performing jihad against the disbelievers. This is because this implication of this testimony is that Paradise has been testified for him, and testification for Paradise is not permissible except for those whom the Messenger (sallallaahu alaihi wasallam) has given testimony for. However it can be said, “It is hoped that he is amongst the Shuhadaa”...As for when is one resolved and says “He is a Shaheed”, then this is unlawful, haraam. It is not lawful to say this because this is from the matters of the unseen...” (Alfaadh wa Mafaaheem Fee Meezaan il-Islam, p.18).

and those of their ilk in the various parts of the Earth, do the words of Shaikh Ibn Uthaimeen apply to us?

When we, the Salafis, advised with the advice of Shaikh Ibn Uthaimeen, Imaam Ibn Baaz and others concerning the manner of advising the Rulers and not making open proclamation of their faults, only to be ridiculed by the same Ruwaibid elements, do the words of Shaikh Ibn Uthaimeen apply to us?

When we, the Salafis, exposed the virulent attacks made by the political activists and Shurocratic hardliners against our Mashayikh, amongst them Shaikh Ibn Uthaimeen himself, and their slanders against them that they are “scholars of women’s menses and impurities”, “paid workers”, “forced to make flattery”, “do not live in our times”, “perfect, complete ignorance” and so on, do the words of Shaikh Ibn Uthaimeen apply to us?

When we, the Salafis, exposed the so called “Social Justice” that was being promoted under the guise of CDLR and which the political activists themselves promoted¹⁰ – so when we exposed this machination using Shaikh Ibn Uthaimeen’s own words¹¹ and in which he declared all of this to be an error, a means of corruption, and opposition to the way of the Salaf, then do the words of Shaikh Ibn Uthaimeen apply to us?

When we, the Salafis, made our motto, the motto of the Noble Qur’aan, “Jamaa’ah Waahidah, Laa Jamaa’aat, Siraat Waahid, Laa Asharaat” (Only one groups not numerous groups, Only one Path, not Tens of them) and when we called to this and exposed the scandals and outrages of that partisan Shurocrat and hardened Bannaawi – whose fitnah was perhaps the very one that the Messenger (sallallaahu alaihi wasallam) cautioned against¹² – and in which the Salafi Mashaayikh were in agreement with us, then do the words of Shaikh Ibn Uthaimeen apply to us?

¹⁰ Safar al-Hawali and Salman al-Awdah used to take the faxed messages of the mad-dog and Tahriri, Mohamad al-Mis’ari and read them out to the people in the open and upon the minbar, as Fali al-Harbee, a Shaikh from al-Madinah al-Munawwarah has pointed out in his refutation of them.

¹¹ Shaikh Ibn Uthaimeen spoke in length about the CDLR and spoke against it very harshly and stated that it is nothing but opposition to the Sunnah and a means of corruption and mischief and a crime, and all of this is recorded on cassette, well-known and distributed, acknowledged by the opponents, and in our possession. He explained that this type of activity is not sanctioned and is not from the way of the Salaf and leads to enmity of the authorities (i.e. leads to khurooj), and that some of them (involved in it) have reviled some of the Ulamaa, and that this all leads to each person thinking he is an Imaam and can treat the affairs and that this is not the way to rectify matters... and so on. Refer to the Cassette, “At-Tahdheer min Du’aat il-Fitnah” which consists of the position of Shaikh Ibn Uthaimeen towards the CDLR, and some statements of Shaikh Muhammad al-Madkhali and Shaikh Abdul-Azeez al-Askar.

¹² Stated the Ibn Ma’een of the Era, “**To proceed: Perhaps amongst the severest of tribulations that Allaah’s Messenger warned us against is the fitnah of ‘Abdur-Rahmaan Abdul-Khaaliq, in this time, who has made his fitnah revolve around the Salafi Da’wah and its students...**” (An-Nasr ul-Azeez, p.52).

BENEFIT: ABDUR-RAHMAN ABDUL-KHALIQ PERSISTS IN INNOVATION

Abdur-Rahmaan Abdul-Khaaliq, when Bannaawism began to slowly take over his person, spoke with the multiplicity of groups and parties, i.e. justified the existence of all the various Islamic groups present today, despite their differences in aqidah and manhaj and their falling into the acts of kufr and shirk (in the case

So have we created a *hizb* based around all of these issues of manhaj and aqeedah in which we were supported – and all praise is due to Allaah – by the Salafi Mashaayikh, including Shaikh Ibn Uthaimen himself?! And in which the Qutubists, the false claimants to Salafiyyah were opposed by the Salafi Mashaayikh, including Shaikh Ibn Uthaimen himself?!

Or is it that the Ruwaibid Qutubists are collectively like one who is deaf, dumb and blind who simply does not understand – the worst of creatures in the sight of Allaah.

of some). This being in direct conflict with the Book and the Sunnah, the Ulamaa began to refute him and advise him. And this continued for a number of years. When Abdur-Rahmaan Abdul-Khaaliq did not listen, one of the students of knowledge from Kuwait took some of the errors of Abdur-Rahmaan Abdul-Khaaliq to Imaam Ibn Baaz (amongst them, his saying about the multiplicity of groups). Imaam Ibn Baaz refuted these claims and advised the latter to correct himself.

Following this, Abdur-Rahmaan Abdul-Khaaliq made an open display of his supposed repentance and that he had taken it all back. His open supposed repentance took place on 20th September 1994, in an article called “Tanbeehaat wa Ta’aqqubaat” in which he glorified the Permanent Committee and called them “my fathers” and so and he also made many lies against the Salafi Mashayikh such as Shaikh Rabee’ (refer to Jamaa’ah Waahidah of Shaikh Rabee’ bin Haadee) . His repentance was somewhat exaggerated, and while previously he had called our Ulamaa, “mummified, absent in mind and present in body”, “perfect and complete ignorance”, “their da’wah does not mean anything” and other such great calamities (which we have documented elsewhere, GRV070004), he then showed the outward love and respect.

Then in a cassette, which is at least 15 months after his open repentance, there occur a number of questions and answers, in which the great deceit of Abdur-Rahmaan Abdul-Khaaliq is uncovered and his persistence in innovation and heresy laid bare. Stated Shaikh Rabee’ bin Haadee:

“The questioner asks him (Abdur-Rahmaan Abdul-Khaaliq) about the verdict of Shaikh Abdul-Azeez Bin Baaz which was in al-Muslimoon magazine (23rd December 1995) and which also contained the refutations of al-Qaradaawi, the Straying Innovator, against it. He answered the question by giving a diplomatic answer which indicated that he was not actually pleased with this fatwaa (i.e. of Ibn Baaz) and this was after his recantation by a long time since his recantation took place on 14th Rabee’ ul-Awwal 1415H, corresponding to 20th September 1994. Then the questioner said to him, “O Shaikh, in relation to the multiplicity of Islamic groups in the Islamic world and their abundance, such as al-Ikhwaan ul-Muslimoon, Jamaa’at ut-Tabligh, Hizb ut-Tahreer and others, we hear two views. One saying this is a good thing because the good points (of this multiplicity) outweigh the bad points. Another orientation which says that this is differing and splitting and this is not allowed because its bad points are greater than its good points?” To which Abdur-Rahmaan Abdul-Khaaliq replied, **“Indeed this is a good thing absolutely and there are no negative points in this at all, in splitting and differing. This is not correct...”** The questioner said after, “There is an orientation which states that evil of the multiplicity of groups in the Islamic world outweighs the good, what is your view on this?”. To which he replied, **“This is destruction (hadm), destruction, destruction this is. This is an action of destruction”**.

This is how Abdur-Rahmaan acts, and does not care at all about his recantation in front of the esteemed Shaikh Ibn Baaz and nor in front of the others from the Ulamaa and understanding ones, those in front of whom he announced publicly, in front of them, his recantation... and Allaah knows best whether he considers the people and their Scholars to be “a battalion of mummified people”... So where is the respect of Abdur-Rahmaan for Ibn Baaz and the Hai’ah Kibaar ul-Ulamaa, which he claims he does, when it is the case that he does not even give respect for other Scholars and other people...” (an-Nasr ul-Azeez, pp. 163-164)

Know O Sunni, that what the Noble Shaikh Ibn Uthaimen is claimed to have said – in what has been reported from him – and we await its verification - indeed contains correct and true meanings and they are what we hold as our religion before Allaah, as we ourselves had textually stated when we exposed the Qutubist lie against Shaikh Ibn Uthaimen.

For certainly, there is the way of the Salaf, in aqidah, manhaj, ibaadah that is the only way to be followed. And there are those claimants to this way who claim they are Salafis, but who are in reality set up to oppose the Muslims and to oppose the way of the Salaf in aqidah, manhaj and ibaadah – the while they claim to be upon Salafiyyah, the way of truth. So they oppose the way of the Salaf in their loyalty and disownment, they oppose the way of the Salaf in the methodology of calling to Allaah, they oppose the way of the Salaf in respecting the Ulamaa, they oppose the way of the Salaf on the issues of takfir, they oppose the way of the Salaf on the issues of understanding Tawheed, they oppose the way of the Salaf on the issues of dealing with and correcting the Rulers, they oppose the way of the Salaf in dealing with the Innovators and their books. They oppose the Book of Allaah, the Sunnah of the Messenger, and the way of the Salaf in the issues of the legality of the multiplicity of groups and parties, rather they oppose the Prophets in the methodology of da'wah, the manhaj of Nubuwwah itself

At the same time they label those who oppose them to be Murji'ah at one time (because they do not perform takfir of the rulers) Khawaarij another time (because they fulfil the obligation of refuting innovations and those who call to them), Rafidah at other times (because they forbid co-operation with the groups of innovation and forbid multiplicity of groups) and Qadariyyah at yet other times (because they adhere to the Methodology of the Prophets in calling to Allaah) and then they continue in their aggression and label those who oppose them to be “supporters of the New World Order”, “spreaders of cancerous teachings”, “distorters of the concepts of Sunnah and Salafiyyah” and so on... and then they claim that they are “Salafis” yet they are nothing but another “*hizb*” which has been set up to oppose the Muslims and cause further divisions and disunity.

They are the ones who categorised us without any Sharee'ah basis!! They are the ones who made tabdee' of our Imaam, al-Albaani by associating him with the Murji'ah and Jahm Ibn Safwaan and Muhammad Saeed Ramadaan al-Bootee, the Innovator. They are the ones who ascribed nifaaq (hypocrisy) to the Imaam of al-Jarh wat-Ta'deel, the Ibn Ma'een of the Era, Shaikh Rabee' bin Haadee. They are the ones who labelled the Mashaayikh of Jordan as “thieves and robbers” – assisting the plots and machinations of the Jahmite Zindeeqs in all of that. So they – walhamdulillaah – are the ones upon whom the words of Shaikh Ibn Uthaimen fall in truth!!¹³

¹³ Indeed the Qutubist whose condition we are discussing himself made the cause of Shaikh Ibn Uthaimen expelling the Salafis from Ahl us-Sunnah wal-Jamaa'ah to be “their categorisation of people without a Sharee'ah basis”. And the truth of the matter is that it is they, the Activists, the likes of ash-Shaayjee, Abdur-Rahmaan Abdul-Khaaliq – the claimants to Salafiyyah (what they called Salafiyyah Ilmiyyah, the Scientific Salaf movement) – it is they who categorised the people and accused them of being Murji'ah, Khawarij, Rafidah, Qadariyyah – and it is their ignorant muqallidah who parroted this in the West. Stated Ali at-Timimi, about the Salafis, “**Murji'ah not Salafis**”. He also said, “**Truly this group is as they have been described: They are Khawarij with regards to the du'at (preachers); Murji'a with regards to the**

As the poet said,

She accused me of her own iniquities and then slowly slipped away

So merely calling oneself Salafi is one thing, but being Salafi is something else. And this is the reality that Shaikh Ibn Uthaimeen has alluded to.

Know O Sunni, that this is the truth, and know that whoever applies these words of Shaikh Ibn Uthaimeen to the followers and adherents of Imaam al-Albaani, Imaam Ibn Baaz, Shaikh Rabee bin Haadee, Shaikh Muqbil bin Haadee' and the rest of the Salafi Mashaayikh whose Salafiyyah is testified for, and all those upon their way, then know he is in error, and is a mischief maker and intends evil, seeks the ambiguous and leaves the decisive and clear realities. Rather, this does not hold true of the adherents of Sunnah and Salafiyyah in truth, ever – and all praise is due to Allaah.

And know O Sunni, that there is no other way to reconcile the saying of Shaikh Ibn Uthaimeen that the Qutubists and partisans have latched on to – if it is correctly ascribed to him – with the true realities and the knowledge-based understandings of the rest of the Mashaayikh of Ahl us-Sunnah in the issues we have outlined above – except in this manner.

And know O Sunni that in all the issues of methodology that the Qutubist have contended with us (those mentioned above), then the truth has been with us and our Mashaayikh wal-hamdulillaah - and it is they, the Qutubists, who opposed the concepts of Sunnah and Salafiyyah, labelled their opponents to be astray and then claimed to be representatives of the true Salafiyyah and the true manhaj, a mighty fabrication and lie indeed.

rulers; Rafida with regards to the jamaa'at (Islamic groups); and Qadariya with regards to the Jews, Christians, and infidels.” So who are the ones who categorise the Muslims, rather the Salafis, the people of truth, the People of the Sunnah, without a Sharee'ah basis? Likewise, that despondent Ruwaibid associate who parrots the same?! Indeed, truthful and exact is what the poet stated about them:

*O you who admonishes others, you yourself have become suspect
Since you blame them for things that you yourself perpetrate
Like one who clothes himself to cover his nudity while his pudendum
Remains visible to the people and he does not cover it.*

Benefit: The Two Ways and the Two Methodologies - One Leading to Paradise and the Other to the Home of Torment

And it is essential that we explain to you an important benefit by which the Salafis in truth will be distinguished from the false claimants to Sunnah and Salafiyyah and this is:

Reflect carefully O Sunni, in what we have mentioned above and note that whatever we have discussed and raised concern for are issues of methodology – that is, the principles of the religion. And it is these principles and issues in which we were opposed. And it is based upon these issues that we made our loyalty and disownment and for which we were assaulted by the brethren of Satan¹⁴ and his army from amongst the Rowdy Hooligans, and those like them, then those like them, and then those like them again. So we sought the views and verdicts of our Mashaayikh and we took and adopted their clarifications and took that to be our madhhab and followed way. Such issues included:

- a) The issue of Tawheed and the innovatory nature of “Tawheed ul-Haakimiyyah”¹⁵

¹⁴ Imaam Ibn Baaz was asked, “Concerning Jamaa'atul-Jihaad and co-operation with them?” He replied, “... they are not to be co-operated with, nor are they to be given salaams to. **Rather, they are to be cut off from, and the people are to be warned against their evil. Since they are a fitnah and are harmful to the Muslims, and they are the brothers of the Devil (Shaytaan)!** (From the taped cassette (no.11), recorded in the month of Dhul-Hijjah 1408H (1987CE) at 'at-Tawfiyyatul-Islaamiyyah.).

And it was this faction who assaulted us, and this faction affiliated itself with the likes of al-Hawali and al-Awdah, and as we shall see in what is yet to come, you can judge what manhaj a person is upon by his followers and his associates and companions later in our treatise inshaa'allaah.

¹⁵ **HOW TO BECOME BANKRUPT IN MANHAJ : A PRACTICAL ILLUSTRATION**

Stated one of the Qutubists of the West, “Now somebody might ask, of the **four types of Tawheed** that they mentioned, Tawheed ur-Ruboobiyyah, Tawheed ul-Ilahiyah, Tawheed ul-Asmaa was-Sifaat, and **Tawheed al-Haakimiyyah** - **why did they pay so much attention to Tawheed al-Haakimiyyah**. What is the secret behind this? The secret behind this is because those who have falsely attributed these ideas to as-Salafiyyah, have tried to argue that Tawheed al-Haakimiyyah is not from Tawheed - and **that to say "Tawheed al-Haakimiyyah", some of them have said that this is a bid'ah** -and some of them have said that this should be reduced to the principles of fiqh.” (Ali at-Timimi in “[Advice to the Salafis of the UK 1996”).

Stated Shaikh Ibn Uthaimin, “**Whoever claims that there is a fourth category of tawheed under the title 'Tawheed al-Haakimiyyah' is to be counted as an innovator (mubtadi'). So this is an innovated categorisation which emanates from an ignorant person who does not understand anything of the affairs of 'aqeedah and the deen.**” (Al-Muslimoon, no. 639, 25th of Dhul-Hijjah 1417H which corresponds to Friday the 2nd of May 1997).

And after we had laid bare the depravity of the Partisans, struck them with the fataawaa of our Ulamaa, the Salafi Mashaayikh, and exposed their innovation into the affairs of Tawheed rendering them bankrupt, what was the refuge of the partisan scoundrels?! Here it is, “...Ali at-Timimi normally teaches Tawhid as two categories tawhid in belief and tawhid in deed” (!!!) (Stated by Idris Palmer in his recent defence.)

- b) The methodology of refuting the Innovators and the issue of the innovated principle of al-Muwaazanah
- c) The issues of Takfir and al-Haakimiyyah in general
- d) The obligation of giving obedience to the tyrant Muslim ruler
- e) The manner of giving advice to the tyrant and sinful rulers
- f) The correct understanding of Fiqh ul-Waaqi'
- g) The Methodology of the Prophets in calling to Allaah
- h) The issues of dealing with the Innovators and the books of the Innovators
- i) The heresies of Sayyid Qutb and his books
- j) The issue of the multiplicity of groups and parties
- k) The issue of respecting the Senior Scholars and not slandering them and reducing their worth in front of the youth and common-folk
- l) The issue of Saudi Arabia and whether it judges to the Sharee'ah or not¹⁶

¹⁶ **BENEFIT: BETWEEN AHL US-SUNNAH WAL-JAMAA'AH AND THE DISSENTERS**

Shaikh Salih al-Fawzaan was asked, "What is your advice to the one who says that this dawlah (state) wages a war against the religion and causes repression against the du'at (callers)?"

Answer: "The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du'at (to other countries), printing books – at the forefront of which is the Noble Qur'an -, opening centres of learning and faculties of knowledge, **and its judging by the Islamic Shari'ah (Tahkeemuhaa lish-Sharee'at il-Islaamiyyah)**, and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it's aid to Islam and its adherents. **And this is thorn (shajiyyun, lit. grievance, distress) in the throats of the people of hypocrisy (Ahl un-Nifaq) and the people of evil and dissension (Shiqaq). And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it.**

And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes. **But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others.**" (Al-Ajwibah al-Mufeedah p.117)

In contrast, listen to the words of the dissenters, those who broke off from the Jamaa'ah: Stated Safar al-Hawali, "As for judging to the Sharee'ah – **that ancient claim** – then the truth is that nothing remains of the Sharee'ah with us, save what the people of the man-made god (Taaghoot) call, "The Personal Affairs", and some of the Hudood laws whose objective is to ensure safety". (Wa'd Kissinger p.137)

Stated Salman al-Awdah, "The banners that are being raised **in the whole of the Islamic world today, are the banners of secularism.**" (Cassette: Yaa LaJarraahaat al-Muslimeen). He was also asked, as occurs on the cassette, "Limaadhaa Yukhaafoona Min al-Islaam" the following, "The structure of the rule in Libya is not hidden from you, and what it contains of fighting against Islaam and the Muslims. So what is obligatory upon the Muslims there? Should they flee with their religion?" He replied, **"This is in every country!!!"**

And it was these that our Madinan Mashaayikh, caught red-handed and exposed them and brought their inner secrets to the forefront, wal-hamdulillaah.

BENEFIT: ILLUSTRATING THE TRUTH OF THE PHRASE "THE KHAWAARIJ OF THE ERA"

Shaikh Saalih al-Fawzaan was asked, "What is the ruling upon ascribing oneself to some of the Islamic Jamaa'at which have come to us (in Saudi Arabia) and promoting them and defending them?"

So in all of that – and much more – we were aided and supported and granted success wal-hamdulillaah. Rather, our da'wah was not based around mere personalities but for the truth that they stood for and for the concepts of Sunnah and Salafiyyah that they upheld and defended – following the beaten track of the Pious Forefathers. It was concerning these issues that Imaam al-Albaani accused the activists of opposing in his well-known words concerning **“the Khawaarij of the Era”**.¹⁷

Now turn your attention to the Qutubists. What were the issues to them?

He replied, “This country – and all praise is due to Allaah – is a single Jamaa'ah (Jamaa'ah Waahidah) upon Tawheed, and upon Islaam. **And it is under the Muslim (i.e. Islamic) banner.** And there is security and establishment to be found therein, as well as much good. We are a single Jamaa'ah, we do not accept division. As for the other Jamaa'aat, then they are present in other countries in which the affairs are not upright. As for our country – and all praise is due to Allaah – then it differs from the other countries on account of what Allaah has granted it of goodness, such as calling to Tawheed, putting an end to Shirk, **establishing an Islamic Government which judges to the Sharee'ah** – all from the time of the Imaam and Mujaddid, Muhammad bin Abdul-Wahhaab – rahimahullaah – up until this day of ours.

We do not say that it is perfect from every single aspect, however it has – and all praise is due to Allaah – never ceased to be established upon goodness. Enjoining the good and forbidding the evil is to be found in it, **likewise the establishment of the hudood punishments, and also ruling by what Allaah has revealed. The Sharee'ah courts are established and the issues of inheritance and legal, obligatory duties are in accordance with what Allaah has legislated. No one else enters into this realm,** as opposed to what is in the other countries.

So we are a single Jamaa'ah in this country, we do not accept other groups (Jamaa'aat) and other madhaahib (ways) which are in opposition to the madhhab of the Salaf, since they cause our unity to be plundered, spread disarray in our ranks and enter poison into the thinking of our youth, and then enmity and hatred occurs between us...” (al-Ajwibah al-Mufidah no.24)

Now, reflect O Athari, what was the da'wah of the newly-arisen foolish-minded? That the country does not judge to the Sharee'ah and that this is “an ancient claim”, that it “raises the banners of secularism” and other such lies. Then reflect O Athari, why did the newly-arisen foolish-minded spread and distribute and read out in the open, amongst the common-folk, the faxes sent by Muhammad al-Mis'ari of CDLR?! Then reflect O Athari, why did the newly-arisen foolish-minded make takfir of the sinners?! If our Mashaayikh, like Imaam Ibn Baaz, Shaikh Ibn Uthaimeen, the Madinan Mashaayikh, Shaikh Salih al-Fawzaan and others were informing us of one reality and the newly-arisen foolish-minded were informing us of another reality, then what else is it that they had in mind – the while they promoted the books of Sayyid Qutb, those promoting takfir and khurooj? Why did they show they loyalty and disownment for the sake of the Innovators and at the same time make mockery of our Ulamaa? Now go to GRV070004 and read with all earnestness, and you will come to know the truth – if Allaah wills.

¹⁷ When he stated, when asked about the book, Dhaahirat ul-Irjaa, “And now it has occurred to me that I should say about this Jamaa'ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: **They have opposed the Salaf in much of the issues of manhaj, and it is befitting that I label them the Khawarij of the era.** And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawaarij in performing takfir of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to a devised plot!!” (Cassette: Khaarijiyyah Asriyyah 17th Dhul-Hijjah 1417H).

Firstly, their mentors and leaders were the ones who opposed all of the above issues and deviated from them and innovated with regard to them and who reviled and cursed our Scholars, Shaikh Ibn Uthaimeen included, and ridiculed them and mocked them – because they did not agree with their positions.

Secondly, whenever they provided any evidence against us, it was all related to the praise of this scholar or that scholar for one of their mentors or leaders. So for example, they brought the old statements of Shaikh al-Albaani in praise of some of Sayyid Qutb's writings – before the truth became apparent to Shaikh al-Albaani about the **"ignorance and deviation"** of Sayyid Qutb from Islaam, after reading the book of Shaikh Rabee' bin Haadee, especially "al-Awaasim Mimmaa Fee Kutub Sayyid Qutb Minal-Qawaasim".¹⁸

Likewise, they brought the old statements of Shaikh al-Albaani in defence of Safar and Salmaan (before they were imprisoned) in which he praised them. However, after 1417H, when he had read the book which he subsequently called **"the extremity in evil"** (Dhaahirat ul-Irjaa) he changed his view and called them **"the Khawaarij of the Era"** and described their manhaj as **"Ikhwani"** and admitted that **"our brothers in Madinah were more knowledgeable of them than us"** and sought refuge from the evil that they were upon, **"the evil of ignorance, misguidance and scum"** as he called it. Refer to the tapes "Khaarijiyyah Asriyyah" and also "Fitnat ul-Asr" by Imaam al-Albaani, in which the condition of those is laid bare.

Likewise, they brought the writings of Bakr Abu Zaid against Shaikh Rabee' bin Haadee in their attempt to discredit his refutations against Sayyid Qutb, despite the fact that Bakr Abu Zaid disowned his own writings (a mere four pages) and invoked the curse of Allaah upon the one who spread them, as has come to us through reliable authorities, including Shaikh Rabee' bin Haadee, who is thiqah with all the Ulamaa, rather the Ibn Ma'een of the Era. Let alone the fact that those greater than Bakr Abu Zaid had praised, commended and recommended the efforts and works of Shaikh Rabee' bin Haadee in this regard. And we have explained this in detail in NDV010012, so refer to it.

Likewise they distributed and promoted the very old and outdated verdicts of the Scholars on co-operating with the groups and parties of hizbiyyah and deviation, such as Ikhwaan and Tabligh – all in order to justify the Bannaawi methodology that Abdur-Rahmaan Abdul-Khaaliq was attempting to bring into the ranks of the Salafis, alongside

¹⁸ The Muhaddith and Imaam, al-Albani – rahimahullaah – said, commenting upon the book 'al-Awaasim Mimmaa Fee Kutub Sayyid Qutb Min al-Qawasim' of Shaikh Rabee' bin Haadee, **"Everything with which you have refuted Sayyid Qutb is the truth (haqq) and is correct (sawab).** And it will become sufficiently clear from this refutation to every one who has read anything from "The Islamic Heritage" **that Sayyid Qutb had no knowledge of the Usool (fundamentals) or the Furoo' (subsidiary matters) of Islaam.** So may Allaah reward you with the best of reward, O brother Rabee' **for fulfilling the obligation of explaining and uncovering his ignorance and deviation from Islaam."** From a copy of the actual handwriting of Imaam al-Albaani, a copy of which occurs in the book, "Baraa'ah Ulamaa al-Ummah min Tazkiyat Ahl ul-Bi'dah wal-Mudhammah", a refutation of the defenders of Sayyid Qutb. This statement was written in early 1999, before the Shaikhs death – may Allaah shower him with his mercy.

his Shurocracy. And these statements of our Mashaayikh were made before the reality of these groups became apparent to them.¹⁹

Likewise, they brought the praise of Shaikh Ibn Baaz for one of the books of Abdur-Rahmaan Abdul-Khaaliq, the Shurocrat Hardliner.

Likewise, they brought an old praise of Shaikh Ibn Uthaimeen for Safar al-Hawali, before he and his associates were imprisoned.

Similarly, they will now bring more praise from Shaikh Ibn Uthaimeen for Safar al-Hawali, as they have promised, and we will address this in due course and illustrate to them that this does not benefit them and nor their da'wah in any way – indeed, we shall show to them – if Allaah wills – that they are an ignorant and foolish people, who understand not and heed not and only increase themselves in their folly²⁰.

¹⁹ BENEFIT: THE CATAclysmic EARTHQUAKE UPON ABDUR-RAHMAAN ABDUL-KHAALIQ: IKHWAN AND TABLIGH ARE FROM THE SEVENTY-TWO SECTS (!!):

And that which demolishes the adulterated principles of Abdur-Rahmaan Abdul-Khaaliq, his attempted deceit and fraud against the sons of Ahl us-Sunnah and the Salafi Manhaj and his diplomatic games with the Ulamaa of the Ummah is the following:

The Noble Imaam, Ibn Baaz was asked, “May Allaah be benevolent to you, the hadeeth of the Prophet (sallallaahu alaihi wasallam) concerning the division of the Ummah, “*My Ummah will soon split seventy-three sects...*”, so is the Jamaa’at ut-Tabligh, alongside what they have of acts of Shirk and innovation, and likewise the Ikhwaan ul-Muslimeen, alongside what they have of partisanship, splitting the ranks, using force against the Wullaat al-Umoor, and not hearing and obeying (the Rulers), so do these two sects enter (into those sects mentioned in the hadeeth)?

He replied, “**They enter into the seventy-two sects. Whoever opposes the aqidah of Ahl us-Sunnah enters into the seventy-two sects.** The intent behind his saying, “My Ummah...” means the Ummah that has responded to his call (Ummat al-Ijaabah), meaning they have responded to the call and have made apparent their following of him, and they are the seventy-three sects. The saved and secure one is the one that follows him and shows steadfastness (istiqamah) upon his religion. And as for the seventy-two sects, amongst them is the disbeliever, the sinner and the innovator, they are of various types.”

The questioner then said, “Meaning, these two sects (Ikhwaan and Tabligh) are included within those seventy-two sects?” The Shaikh replied, “**Yes, from those seventy-two sects. And so are the Murji’ah and others. The Murji’ah and Khawarij, some of the People of Knowledge consider them to be from the Unbelievers, however, they are actually from the generality of the seventy-two sects.**” End of the Shaikh’s words. This exists in the Shaikh’s lesson on “Sharh ul-Muntaqaa”, recorded on cassette, in Taa’if in the year 1418H.

And this is a destruction, totally and completely, of the scandal of Abdur-Rahmaan Abdul-Khaaliq, and an unveiling of the reality of his standing at the gates of Hellfire, inviting others (i.e. the Jamaa’aat) that they become inhabitants of the Fire, wal-Iyaadhu Billaah.

²⁰ BENEFIT: QUTUBIST IGNORANCE OF THE SCIENCE OF AL-JARH WAT-TA’DEEL

And they have indeed stated, “Sheikh Ibn Uthaimeen exposes the cult and praises Sheikh Safar - yet again!” commenting on the words ascribed to Shaikh Ibn Uthaimeen that are under discussion, this is because to them the deen is about personalities – not about manhaj and the concepts of Sunnah and Salafiyyah. For if Shaikh Ibn Uthaimeen praised the unfortunate doctor who neither knew the reality of Irjaa’ and nor that of Imaam al-Albaani, then those who are greater than him, in the field of al-Jarh wat-Ta’deel, rather

Likewise, they brought the defence of Shaikh Ibn Jibreen for Sayyid Qutb.

We could go on and on...

The point is that in terms of the issues that we outlined above, all of which are issues of the Salafi methodology, the concepts of Sunnah and Salafiyyah, what did they bring in terms of evidence or any precedence from the Salaf or from the Salafi Mashaayikh of today? **Shizer**. Laa Shay'.

Rather the only matters their bankrupt souls and intellects could employ were matters like the following:

Shaikh Ibn Baaz praised the book of Abdur-Rahmaan Abdul-Khaaliq, 'as-Siraat' in which there is mention of "Tawhid al-Hukm", - and he did not criticise it - therefore this justifies the innovation of Tawheed ul-Haakimiyyah which we had spoken of!!

Or:

Shaikh al-Albaani praised some of the expressions used by Sayyid Qutb therefore this now justifies his Takfirism, Bolshevism, calls for Marxist-type revolutions, the way of the Khawaarij, Rafidism, Jahmism, Rationalism and all the other great calamities, heresies and innovations of Sayyid Qutb, for which he ought to be defended and shown loyalty!!

Or:

Shaikh Rabee' bin Haadee praises the Saudi government, therefore this shows that his loyalty is to them and he is being paid and therefore he is a spy and an enemy of the awakening (sahwah) and the da'wah and his refutation of Sayyid Qutb and the Qutubis is something by which the Saudi state is justified and perpetuated!!

Imaams, the likes of Imaam al-Albaani and the Ibn Ma'een of the Era, Rabee bin Haadee, have made specific jarh (criticism) of al-Hawali and his deviation, and his heresies and his being poisoned by the Innovators and the corruption in his "evil" book. But because the Qutubists and biased partisans are the most ignorant of people of al-Jarh wat-Ta'deel, and they are the ones who waged a war against this noble science in the current times, then their behaviour should come as no surprise. And when Ibn Ma'een would praise a narrator, and later on change his mind and criticise him when the true realities became apparent, then we do not hold that anyone after him is infallible in his judgement of individuals. And this is what we hold concerning the praise of our Ulamaa of the biased partisans... since the truth has not appeared to them yet, **while the truth is actually with others, the specialists, the Muhadditheen, the erudite ones in the knowledge of men, their states and their conditions, the Ibn Ma'een's of our times, Imaam al-Albaani, Shaikh Rabee' bin Haadee, Shaikh Muqbil bin Haadee and others.** We say, send "Dhaahirat ul-Irjaa" to Shaikh Ibn Uthaimen and let him read it...Let Shaikh Ibn Uthaimen know of the saying of al-Albaani concerning these partisans, "**fresh and reckless newcomers**", seeking refuge in their "**evil of ignorance misguidance and scum**", the "**Khawaarij of the Era**". Let him know what the Ibn Ma'een of the Era said concerning them "**The Extremist Murji'ah of the Era**", due to their defence of the mockery of the Prophets and revilement of Uthmaan (radiallaahu anhu) that occurred from their mentors and leaders... And then let us come to know men by way of truth, not the truth by way of men...

They but display the outer deceptions of the life of this world and indeed of the concepts of Sunnah and Salafiyyah and the bare realities of the Hereafter they are heedless... **The issues to them are built around personalities, the very thing that Shaikh Ibn Uthaimen warned against, in what our opponents have quoted from him.** The true realities prove this – walhamdulillaah.

It is this type of perverted logic and reasoning of debauchery that they have only been able to bring and by which they have portrayed to the common-folk that they are upon the truth and that the Senior Ulamaa are with them and support them and so on. Alas, many of those fooled by them and beguiled by them, are the weak in knowledge and cognisance, those wanting in zeal and earnestness and desire for the truth – may Allaah uncover the true realities of those to these...

Perhaps what we have mentioned, O seeker of the truth, there is sufficiency, and if we have prolonged the affair, then apologies and may Allaah increase us and you in all goodness!

And now to the actual subject of this discourse...

Subtreatise: Ascription to the Salaf, Salafiyyah and the Salafis

In our refutation of the debauched Qutubists, and our clarification of the reality of the ascription to Salafiyyah and the Salafis and giving someone tazkiyah (commendation) by the adjective or label of “Salafi”, it is important to make a distinction between three matters:

a) Ascribing oneself (*Intisaab*) to the Salaf in their totality and to their way and attaching oneself to it, in the sense that one resolves himself to follow their way and only their way, and leave aside the way of the heretical innovators, biased partisans and activists of every age and era, those of the past (such as al-Mareesee, Karaabeesee, al-Bakree, Ibn Safwaan and so on from those who entered into the religion that which was not from it) and those partisans of our times (such as Sayyid Qutb, Mohammad Qutb, Hassan al-Bannaa, Muhammad Suroor, Abdur-Rahmaan Abdul-Khaaliq, Abdur-Razzaaq ash-Shayjee, Salman al-Awdah, Safar al-Hawali who are the partisans in the fields of calling to Allaah, rule, rulership, groups and parties, hizbiyyah, the principles of loyalty and disownment, reviling Ahl ul-Hadeeth and accusing them of innovation and deviation, their position on Fiqh ul-Waaqi’, advising and correcting the rulers, and many other issues, in which they have innovated matters and opposed the manhaj of the Salaf...²¹)

²¹ **BENEFIT: INNOVATORS OF THE PAST WERE MORE SUPERIOR AND MORE WORTHY OF PRAISE**

Know O Sunni that the Heretical Innovators of the past were far superior in knowledge, cognisance, wisdom, erudition, piety and mannerisms than those of the biased partisans of our times – and they had goodness that the Innovators and Partisans of today could not reach in numerous lifetimes, let alone the one that they have been granted. But despite all of that, when they toyed with the novelties and innovated matters and did not conform to the views of Ahl ul-Athar, they were disowned, abandoned and left astray. Indeed in Hussain al-Karaabeesee, the associate of Imaam Ahmad, there is a striking example – and we will, if Allaah wills, document this in what follows below for the benefit of Ahl ul-Hadeeth wal-Athar. As Shaikh Rabee’ bin Haadee al-Madkhalee mentioned concerning Bishr al-Mareesee, that he refuted the Raafidah, yet despite all that goodness, his speaking with the innovation of the creation of the Qur’aan rendered him despised, abased and rejected. And the Shaikh mentioned that Bishr al-Mareesee was far superior than Sayyid Qutb, in knowledge and so on – so how can the Qutubists, whom he called “the Extreme Murji’ah of the Era” defend him and his likes who are more astray than Bishr al-Mareesee and his likes?! (Refer to the Cassettes “Kashf ul-Lathaam An Mukhaalafaat Ahmad Sallaam”) And it is on account of this type of fiqh and depth of understanding and revival of the manhaj of al-Jarh wat-Ta’deel and awakening the Ummah to these realities, that Shaikh Rabee’ was labelled “The Ibn Ma’een of the Era” due to his knowledge of men, by Shaikh Muhammad bin Abdul-Wahhaab al-Bannaa, the veteran scholar.

BENEFIT: WHY THE QUTUBIYYAH HATE ASCRIPTION TO THE SALAF AND WHY THEY HATE ATTACHMENT TO THE SALAF AND TO THEIR WAY AND THEIR METHODOLOGY

Stated Abu ‘Abdul-Baree ‘Abdul-Hameed, “And the one who follows the books of siyar (biographies) and history will see that the words of the Salaf are clear and manifest in that they never showed any laxity towards Ahl ul-Bid’ah or towards the one from whom innovation appeared **even if he was a leading scholar of knowledge** intending by that to remove the harms that would ensue and to preserve the religion.

The story of al-Husain bin ‘Ali bin Yazid al-Karaabeesee (d.245H or 248H) is perfectly clear and I will narrate it in full O Ar’oor, so that you will see the true methodology of being firm with the Ahl ul-Bid’ah and to show you that they are more dangerous to the religion of Islaam and the Muslims than the Jews, Christians and the Masons...

Abu Teeb al-Mawardi said, "A man came to Abu Ali al-Husain bin Ali al-Karaabeesee and said, "What do you say about the Qur'an?" Husain al-Karaabeesee said, "The speech of Allaah, not created". The man then said to him, "So what do you say about my recitation of the Qur'an?" Husain replied, "Your recitation of the Qur'an is created". The man then went to Abu Abdullaah Ahmad bin Hanbal and informed him that Husain had said to him that his recitation of the Qur'an was created. So he rejected that and said, "This is an innovation."

The man then returned to Husain al-Karaabeesee and informed him that Abu Abdullaah Ahmad bin Hanbal had rejected that and said that this was an innovation. So Husain al-Karaabeesee said, "The recital of the Qur'an is not created". The man then returned to Ahmad bin Hanbal and informed him that Husain had recanted and had now said that the recital of the Qur'an is not created.

But Ahmad bin Hanbal rejected that as well and said, "And this is also an innovation." So the man returned to Abu Ali Husain al-Karaabeesee and informed him of Abu Abdullaah Ahmad bin Hanbal's rejection and his statement, "And this is also an innovation." So Husain said, "How shall we behave with this youth? If we say, 'created' he says it is an innovation and if we say, 'not created' he says it is an innovation."

This reached Abu Abdullaah (Ahmad bin Hanbal) and his companions became angry and then began to speak about al-Husain (al-Karaabeesee)."

And Fudayl bin Ziyad said, "I asked Abu Abdullaah (Ahmad bin Hanbal) about al-Karaabeesee and the saying he had begun to manifest. He frowned and turned his head down in silence. He then said, "This one has manifested the saying of Jahm. Allaah the Most High said, "And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur'ân) [Tawbah 9:6]". So whose words will he be hearing? Certainly these people were put to trial by these new books that they wrote. They abandoned the narrations of the Messenger of Allaah and his Companions and turned to these books instead."

And Abu Ja'far Muhammad bin al-Hasan bin Haaron al-Mawsilee said, "I asked Abu Abdullaah Ahmad bin Hanbal, "I am from the people of Mawsil and the majority of those in our town are Jahmiyyah. And the affair of al-Karaabeesee, "my recitation of the Qur'an is created" had appeared there." So he replied, "Beware of this Karaabeesee. Do not speak to him and do not speak to whoever speaks to him." So I said to him, "This statement in your view and whatever branches from it is all from the saying of Jahm?" He said, "All of it is from the saying of Jahm".

He was also asked about al-Karaabeesee on another occasion and he said, "An Innovator". (Tarikh Baghdad 8/64, and Tarikh ul-Islam of adh-Dhahabi 18/241)

Adh-Dhahabi (rahimahullaah) said, "And there is no doubt that what al-Karaabeesee had innovated and what he had affirmed in the issue of the recitation of the Qur'an, that it is created, is the truth. However, Ahmad rejected it so that one may not be led to the saying that the Qur'an itself is created, so he closed the door leading to it. And this is because you are not able to distinguish between the actual recitation (talaffudh, i.e. the voice) and what is being uttered, pronounced (malfoodh, i.e. the words) except in your mind."²¹

So look at Imaam Ahmad how he declared Abu Ali al-Karaabeesee to be an innovator merely because he spoke on the issue of the recital of the Qur'an which was one of the main slogans of the Jahmiyyah. **Yet he was a person of knowledge and excellence.**

Al-Khatib (al-Baghdadee) said, "He was understanding, a jurist and had many works on the subject of jurisprudence, fiqh, the fundamentals, usool, all of which showed his good understanding and his overflowing, abundant knowledge." (Tarikh Baghdad 8/64)

- b) Describing and labelling others as “Salafi” or “Salafiyyoon” or to be upon “Salafiyyah” as a praise and commendation of them and their way.
- c) Giving oneself the label of “Salafi” in the sense that one puts “as-Salafi” at the end of one’s name.

So we say – seeking the aid and assistance of Allaah:

A) Subscribing to the Way of the Salaf

And yet all of this did not prevent Abu Abdullaah Ahmad bin Hanbal from refuting him and declaring him to be astray, without mentioning any of his good qualities whilst refuting him, and he was indeed a person of knowledge as you can see.

And in this is a refutation of the people calling to al-Muwaazanaah (mentioning both the good and bad points when criticising someone) and there is also a warning in this for those who call to leniency with the people of innovations and desires.

And O Ar’oor, take a lesson from this point: Muhammad bin ‘Abdullaah ash-Shafi’ee, and he is the Faqih, al-Sairafee, the person of Usool, and he is addressing the students of the madhhab of ash-Shafi’ee, said, “Take a lesson from these two: Husain al-Karaabeesee and Abu Thawr. Husain with respect to his knowledge and his memorisation, and Abu Thawr did not even reach one tenth of what al-Karaabeesee had in knowledge. But Ahmad bin Hanbal spoke against him (al-Karaabeesee) on the issue of the recital of the Qur’an and so he fell, and he praised Abu Thawr for his adherence to the Sunnah and so he raised in rank (in knowledge and excellence).”²¹ End of quote from Abu Abdul-Baaree Abdul-Hameed. From his excellent refutation of the manhaj of Adnaan Ar’oor and his dangerous and insidious Qutubism, “Baree us-Sahaam” (pp.83-86)

You will come to realise from just this one example from the Salaf – and there are hundreds more – why this astray sect, the Qutubiyyah, do not want you to become attached to the books of the Salaf and the personalities of the Salaf, since it will destroy them and will expose their great deception and their evil intentions and desires.

It is for this reason, that they say that the books of the Salaf of old are not relevant to the current times, that they do not deal with the issues facing us, and that the Ulamaa who give importance to these books and refer to these books are ignorant of the true state of affairs and that they are the scholars of the desert and so on...such as what occurred from the Shurocratic Hardliner Abdur-Rahmaan Abdul-Khaaliq and hardened Bannaawi, and also Mohammad Suroor, the Khariji, Qa’dee, may Allaah protect the Ummah from their evil.

And you should know that if Imaam Ahmad was present today and he saw what was in the books of Qutb of misguidance and innovation, and likewise in the books of Bannaa, Qaradawi, Tilmisani and so on, he would have ordered these books to be destroyed and he would have spoken against the leaders of Ikhwan and declared them to be Innovators, it being forbidden to listen to them, read their works, to speak to them, or to speak to those who speak to them. And then what about those who despite all of this promote their books and defend the likes of Sayyid Qutb, Bannaa and the Ikhwan and hate that the Salafis should refute them and expose their misguidance? Al- Fudayl ibn ‘Iyaad said: “Whichever man someone comes to asking for advice and he directs him to an innovator then he has acted deceitfully towards Islam, and beware of entering upon a person of innovation since they prevent from the truth.” Reported by al-Laalikaa’ee (no. 261)

So take a lesson from this and do not be deceived by every one who ascribes himself to Sunnah and Salafiyyah, the while he is a lying, deceiving, and treacherous, surmising beautifier of speech!

As for the first – subscribing to the madhhab and the way of the Salaf, then this obligatory (wajib) upon every single Muslim – and whoever refrains from this, then he is an innovating partisan, diseased of heart, depraved of piety. And it is necessary to warn against him and expose his scandal and uncover his debauchery – for such a one is one who has deliberately chosen a path other than that of the Messenger (sallallahu alaihi wasallam) and a path other than that of the Believers, which leads to Jahannam, the evil destination. Otherwise he is ignorant and one to whom goodness has not reached, and who is in need of direction and advice...if he accepts he is accepted and if he rejects he is rejected...

Hence, every Muslim must seek, in all of his affairs – whether those of creed, methodology, worship and so on – the way and practice of the Salaf. And this is the wasiyyah (advice) of the Salaf themselves:

Abu Haneefah (d. 150H) (rahimahullaah) said: **“Adhere to the athar (narration) and the tareeqah (way) of the Salaf (Pious Predecessors) and beware of newly invented matters for all of it is innovation.”** (Reported by As-Suyootee in Sawn al Mantaq wal-Kalaam p.32)

Imaam al-Asbahaanee (d.535H) - rahimahullaah - said: **“The sign of Ahlus-Sunnah is that they follow the Salaf us-Saalih and abandon all that is innovated and newly introduced into the Deen.”** (Al-Hujjah fee Bayaanil Mahajjah 1/364)

Shaikh ul-Islam Ibn Taymiyyah (rahimahullaah) said, **“Know that there is nothing (indicated by) sound and clear intellect and nor from any authentic report that obligates opposition to the way of Salafiyyah, fundamentally...”** (al-Fataawaa al-Hamawiyyah p.34).

Imaam adh-Dhahabee (d.748H) - rahimahullaah - said: “It is authentically related from ad-Daraqutnee that he said: There is nothing more despised by me than ‘ilmul-kalaam (innovated speech and rhetorics). I say: No person should ever enter into ‘ilmul-kalaam, nor argumentation. **Rather, he should be Salafee (a follower of the Salaf).**” [Siyar 16/457]

Shaikh al-Albaani said: “However, there are some who claim knowledge who deny this ascription, claiming that it has no foundation, saying: “It is not permissible for a Muslim to say: **I am a Salafi.**” And it is as if he is saying: “It is not permissible for me to say: I am following the Salafus-Saalih in what they were upon in ‘aqeedah, worship and manners!” And there is no doubt that the likes of this denial - if that is what is meant - implies that he is disassociating himself from the correct Islaam that the Salaf us-Saalih were upon ... Thus it is not permissible for a Muslim to disassociate himself from being ascribed to the Salafus-Saalih. If, however, he freed himself from any other nisbah (ascription), then none of the people of knowledge could accuse him of disbelief or sinfulness. However, the one who refuses calling himself with this name Salafi, then it should be seen, does he attribute

himself to a particular madhhab - whether in matters of 'aqeedah or fiqh²². So perhaps he will call himself an Ash'aree or a Maatureedee, or he may be from Ahlul-Hadeeth, or a Hanafee, Maalikee, Shaafi'ee or Hanbalee - from those matters that enter into the term Ahlus-Sunnah wal-Jamaa'ah. Despite that fact, that the one who ascribes himself to the Ash'aree madhhab, or the four well-known madhhabs, then he has ascribed himself to those who are not protected from making mistakes as individuals - even though there are from them Scholars that attain what is correct. So why, O why do they not reject the likes of these ascriptions to individuals who are not protected from mistakes? However, as for the one who ascribes himself to the Salaf us-Saalih collectively - then he ascribes himself to that which is protected from mistakes." (Al-Asaalah Magazine 9/87)

Know O Sunni, that these knowledge-based quotations indicate that there is only one path that leads to Paradise and that is the way of the Salaf us-Saalih, the Pious Forefathers and what they were upon in terms of aqidah (belief), manhaj (methodology), ibaadah (worship) and so on. And know that this way will remain until the hour is established and that there will always remain a group from the Ummah, manifestly and clearly upon the truth, that which the Messenger (sallallaahu alaihi wasallam) left, its night being like its day - they do not deviate from it and nor do they innovate into it and nor do they change it. They are the ones mentioned by Allaah's Messenger (sallallaahu alaihi wasallam), *"There will not cease to be a group from my Ummah manifest and upon the truth not being harmed by those who forsake them neither by those who oppose them until the hour is established."* (Muslim 3/1523)

And everyone who follows, sincerely, the Salaf in all of his affairs, and makes the way of the Salaf his reference point, not innovating or inventing or twisting and distorting, then he is a compliant "Salafi". And everyone who opposes this and does not follow the way of the Salaf in all of his affairs and does not make them the reference point for his deen, then he is an opposing, contending Bid'iyy, Khalafi.

Shaikh Saalih Aal ash-Shaikh, Minister of Islamic Affairs of Saudi Arabia, stated, **"Muslims are of two groups: Salafis and Khalafis. As for the Salafis, then they are the followers of Salaf us-Saalih** (first three generations of Muslims). And as for the Khalafis, then they are the followers of the understanding of the Khalaf and they are also called Innovators - **since everyone who is not pleased and satisfied with the path of the Salaf us-Saalih, in knowledge and action, understanding and fiqh, then he is a khalafi, an innovator.**" (Haadhihi Mafaaheemunaa, Chapter on Ascription Salaf and Salafiyyah).

²² **BENEFIT: LOOKING AT A PERSON'S AFFILIATION**

And similarly, we look and see, does he affiliate himself with any particular methodology of da'wah, whether that of 'Umar Abdur-Rahmaan, or that of Sayyid Qutb, or that of Hassan al-Bannaa or that of Mohammad Qutb or Mohammad Suroor, or Abdur-Rahmaan Abdul-Khaaliq or al-Hawali or al-Awdah and so on - from amongst the biased partisans, Innovators and Kharijites - and does he make them his referent point in issues of methodology and does he defend them, aggrandise them, promote their heretical books and writings and make loyalty and disownment for his sake... and so on... and then we come to realise whether his ascription to Salafiyyah is in truth or in falsehood. And his mere claim of being Salafi or being praised as a Salafi by others, will not help him and nor will it help to conceal his deviation from Ahl ul-Athar, the erudite and perceptive Muhadditheen, the Imaams of al-Jarh wat-Ta'deel.

So this is obligatory upon the Ummah to choose the way of the Messenger (sallallaahu alaihi wasallam) and that of the Companions and that of the Salaf who were upon their way and attach himself to it, biting onto it with his molars and not caring for the one who opposes him or abandons him and becomes a loyalist spokesman for the heretical innovators and biased partisans, their books and teachings, however much he pleads and claims he is following the way of the Salaf or is described as such by those who are not fully aware of his real condition...

B) Describing Others (and Oneself) and Their Aqidah and Manhaj as “Salafi”

As for the second – labelling and describing others as “Salafi” or “Salafis” or upon “Salafiyyah” as praise and commendation of them, then know that this is the firmly and well-trodden path of the Salaf past and present, differed only by the Innovating Heretics who wish to extinguish the light of Allaah and desire that the Straight Path become crooked and those who are upon it to slip, fall and disappear. And when it is the case that the knowledge of the religion will be carried by the trustworthy ones of every generation, who remove from it the adulterations – in creed, methodology and worship – of the debauched and that there shall always remain a group of people from the Ummah manifestly upon the truth, then the way of Ahl us-Sunnah, the Ahl ul-Hadeeth wal-Athar, is to point them out and label them as such and to praise and commend their way and to associate them with the Salaf and to Salafiyyah – so that they be recognised as such and followed and imitated in matters of the creed, methodology, piety and devotion and in their war against Ahl ul-Bid’ah wal-Mudhammah.

Stated al-Haafidh Ibn Hajr about Abu Amr Ibn as-Salaah, “He was extremely strong and given to devotion, **Salafi** in the generality (of his affairs)...” (Siyar 23/142).

Stated as-Suyooti about Ibn as-Salaah, “He was **Salafi**, abstemious and was of sound creed...” (Tabaqaat al-Huffaadh p.500).

Stated Ibn al-‘Imaad al-Hanbali about Shams ud-Deen al-Harraani, “And adh-Dhahabi said concerning him, ‘he was a faqeeh (jurist), abstemious, devoted and **Salafi**...” (Shadharaat udh-Dhahab 3/50).

Stated adh-Dhahabi about al-Haafidh Ya’qoob al-Fasawee, “And I have not known Ya’qoob al-Fasawee except to be **Salafi**...” (Siyar 13/183).

He also said about the Imaam, Abu Ismaa’eel al-Harawee, “He was the Shaikh of Islaam, **hardcore Athari**...” (Siyar 18/506).

He also said about the Imaam, Ibn Hubairah, “He had [good] acquaintance of the madhhab and of Arabic and he was **Salafi, Athari**...” (Siyar 20/317).

He also said about Imaam Abul-Abbaas bin Majd al-Maqdisi, “He was reliable and trustworthy, intelligent, **Salafi** and pious...” (Siyar 23/118).

As-Safaareene said, “Al-Athari: meaning, the one ascribed to the athari aqidah (i.e. that based upon the narrations) and the **Salafi** group which is received with pleasure...” (Lawaami’ul-Anwaar).

And Imaam Abdul-Azeez Ibn Baaz said, “And we advise you (i.e. students of knowledge) to enrol with the Islamic University of al-Madinah al-Munawwarah **for it is a Salafi University** which teaches its students the creed of Ahl us-Sunnah wal-Jamaa’ah (Fataawaa Ibn Baaz 1/98).²³

And Shaikh Ibn Uthaimen said, “Indeed we praise Allaah, Free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabee’ bin Haadee al-Madkhalee to visit this region. **[So that] the one to whom certain matters are not apparent may come to know that our brother, may Allaah grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a hizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (i.e. Shaikh Rabee’) is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawheed and throwing aside what opposes this [manhaj].** And all of us know that Tawheed is the basis for which Allaah sent the Messengers upon them be peace and prayers...” (Cassette: “Ittihaaf al-Kurraam Bi Liqaa al-Uthaimen Ma’a Rabee al-Madkhalee wa Muhammad al-Imaam”)

And Shaikh Ibn Uthaimen said about Imaam al-Albaani, “We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. **He is Salafi in aqeedah**, of sound manhaj...” (Cassette: Makaalamaat Ma’a Mashaayikh ad-Da’wah as-Salafiyyah Part 4, June 2000)

Stated ‘Abdul-Azeez bin Abdur-Rahmaan Aal as-Sa’ood, “**Indeed I am Salafi, my aqidah is Salafiyyah**, by whose requirements I traverse upon the Book and the Sunnah”. (Stated during the pilgrimage of 1965, ‘Al-Mushaf was-Sayf’ p.135).

And the saying of Shaikh al-Albaani which has preceded: “However, there are some who claim knowledge who deny this ascription, claiming that it has no foundation, saying: “It is not permissible for a Muslim to say: **‘I am a Salafi.’**” And it is as if he is saying: “It is not permissible for me to say: I am following the Salafus-Saalih in what they were upon in ‘aqeedah, worship and manners!”

And Shaikh Rabee’ bin Haadee al-Madkhalee said, in refutation of the scandals and depravities of Abdur-Rahmaan Abdul-Khaaliq and his attacks against the Mashayikh of

²³ And this description and commendation is for the University due to the abundance of the Salafi Mashayikh who were present there and taught there. **However, this does not necessitate a tazkiyah (commendation) of anyone who studies there or graduates from this University**, since as we have observed, many of those filled with hizbiyyah and hatred for the da’wah of Imaam al-Albaani and others who wish to see the Salafis humiliated and refuted, then we are not unaware of them wal-hamdulillaah, and we have already observed their machinations in the Halabi and Anbari affairs...so let them not think that they can come back as “scholars” in order to befool the people and poison them with their hizbiyyah...the while we are fully aware of their condition, if Allaah wills...So beware O Sunni and do not take as your guide anyone whose manhaj you have not verified and ascertained... lest you be led astray...

Ahl us-Sunnah, **“Indeed Shaikh Ibn Baaz is Salafi, and an Imaam in Salafiyyah, and his position towards Innovation and its people is Salafi and his position towards the splitting of the Ummah and partisanship is Salafi.”** (An-Nasr ul-Azeez ‘alaa ar-Radd al-Wajeez, p.170).

And Shaikh Ibn Uthaimeen said, “Who are the Ahl ul-Athar? They are the ones who follow the aathaar, they follow the Book and the Sunnah and the sayings of the Companions (radiallaahu anhum). **And this does not befit any group (firqah) amongst the sects except the Salafiyyeen, those who adhere to the path of the Salaf...**” which occurs on the first tape of his explanation of “al-Aqeedat as-Safaareeniyyah”.

So all of this O Sunni and Seeker of truth is a small example to show that it is from the way of our Ulamaa, past and present to make tazkiyah (commendation) by applying the **adjective** of “Salafi” to individuals and to places (like schools, universities) and to groups of people, and to a person’s aqidah and to a person’s manhaj **and even to oneself** and so on – to such an extent that they would say, “[So and so was] **a hardcore Athari**” (!!), as has preceded.

So the likes of this type of tazkiyah is required, praiseworthy and supports and aids the adherents of Sunnah and Salafiyyah.

And in the current times, the application of this adjective to **a person’s manhaj** illustrates that he guides himself by the legacy of the Salaf in the current times and those of old²⁴, in the issues of methodology, in calling to Allaah, in correcting the affairs of the Ummah, in issues of hizbiyyah, groups and parties, in his loyalty and disownment and so on. So it is said, **“so and so is Salafi in his manhaj”, “so and so adheres to the manhaj of the Salaf in**

²⁴ **BENEFIT: ADULTERATION OF ONE’S MANHAJ LEADS TO MISGUIDANCE AND SPLITTING**

And it is not sufficient that only a person’s aqidah be that of the Salaf or to be that of Salafiyyah (!!)

Since the preponderance of Hizbiyyah, innovated methodologies and adulterated principles, spread by the callers to falsehood, have become widespread, such that Ahl us-Sunnah, the Salafis split into many groups: those who remain upon Salafiyya and upon its clear and pure manhaj, and those who fled on their heels and manifested their loyalty to the Innovators and Biased Partisans. That is, those who truly guide themselves by the Salafi Mashayikh, internally and externally on the one hand and those who guide themselves by the Heretical Partisans and their books and writings, while showing outward following of the Salafi Mashaayikh, on the other. Hence, either a person is Salafi in aqidah and manhaj and hence a saved and delivered Sunni, otherwise he may be Salafi in aqidah yet anything else in manhaj – Qutubi, Bannaawi, Suroori, Turaathi, Hizbi and so on, in which case he will be a doomed Bid’iyy. And the evidence for this is the saying of Shaikh Ibn Uthaimeen concerning Shaikh Rabee bin Haadee, **“...but I mean by Salafiyyah, that he (i.e. Shaikh Rabee’) is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawheed and throwing aside what opposes this [manhaj]...”**.

Shaikh Ibn Uthaimeen also said, **“...however, you must unite and agree upon a single manhaj, for the Companions differed in ra’i (opinion) but their manhaj was one, and the Ummah is one...”** (Cassette: “The Sunnah is Like the Ark of Noah” 28th July 2000, delivered by tele-link to the UK)

And evidence for this as well is what is stated by Shaikh Salih al-Fawzaan and Imaam al-Albaani below.

these affairs” and so on... and by this we recognise the saved Sunni, Salafi, from the straying and doomed Hizbi, Bid’iyy.²⁵

C) Giving Oneself the Title of “asSalafi”

The third – labelling oneself a “Salafi” and appending it to one’s name, as a title (laqb, or tasmiyah), then know that this is a permissible and recommended matter, but not obligatory. Amongst the Ulamaa are those who consider it obligatory²⁶ and amongst them

²⁵ BENEFIT: MANHAJ DETERMINES PARADISE OR HELLFIRE(!!)

Shaikh Salih al-Fawzaan was asked: “Is [entry into] Paradise and Hellfire **dependent upon the correctness of one’s Manhaj** (methodology)?”

His reply: **“Yes. When a person’s manhaj is correct he will be in Paradise. So if he is upon the manhaj of the Messenger (sallallaahu alaihi wasallam) and the manhaj of the Salaf us-Salih, he will become one of the inhabitants of Paradise by Allaah’s permission. And when he travels upon the manhaj of the misguided strayers, he is threatened with the Hellfire.”** (Al-Ajwibah al-Mufidah p.77)

Imaam al-Albaani was asked, “Some of the youth differentiate between the aqidah of the Salaf and the manhaj of the Salaf so you see some of them upon the aqidah of the Salaf yet they allow themselves to work with some of the methodologies that exist today, even though there maybe what opposes the manhaj of the Salaf within them in terms of practice. So is there a binding link between the aqidah and manhaj of the Salaf in the practical implementation of the Salafi manhaj?”

The Shaikh replied – in powerful and revealing words: “That which I believe and worship Allaah with is that there are both generalities (in similarity) and specific (aspects) between the Salafi manhaj and aqidah. Aqidah is more specific than manhaj as all of you know. Aqidah has a link with what is called – in the view of many of the Jurists – the “knowledge of tawhid”, and this is the chief and fundamental aspect of Islaam. However, manhaj is more vast than aqidah or tawhid. As for those who claim that the differentiation that has come in this question (between aqidah and manhaj), **then they desire by this to make it permissible for themselves to adopt ways and means in their daw’ah to Islaam which the Salaf us-Salih were not upon.** To say this in a different way, they consider that they have the liberty to adopt whatever ways and means they think will help them to convey (and actualise) Islaam, and you are aware of the examples of this type or these types of means.

For example, open demonstrations and rallies in order to force the rulers to turn their attention to what the society complains about and similar matters. So we say that what has come in the Book and the Sunnah and what the Salaf us-Salih were upon with respect to objectives, goals and ways and means are sufficient for the Ummah. **However, the reason which leads some of the people to permit themselves to adopt these ways and means, in fact it is correct for me to say that they permit themselves to blindly follow the disbelievers in the ways that they have adopted in order to actualise what they call either democracy or social justice and other such words which have no reality to them.** So they – I mean these Muslims – permit themselves to blindly follow the disbelievers in these ways and means.

We say, our Lord, the Mighty and Majestic has made removed us from having any need, by our Shari’ah, of this separation which has been explained (i.e. between aqidah and manhaj) and that we should be needy of the disbelievers and that we should take from their ways and means, which might be good for them, (but) only because they have no Shari’ah by which they guide themselves. It is for this reason that we say that manhaj is more vast than aqidah and tawhid, **hence it is necessary to adhere to what the Salaf us-Salih were upon with respect to both these affairs; the one that is vast (manhaj) first and foremost** and the one that is more narrow (tawhid), meaning aqidah.” (Al-Asaalah Magazine, Vol 22).

²⁶ But more so in the first sense that we have discussed above, in the sense that a person ascribe himself to the way of the Salaf, and not necessarily in the sense that he adds “as-Salafi” at the end of his name. And this is the angle of Imaam al-Albaani’s explanation, a person says he is “Salafi” since it explains his orientation in the sense that he understands the Book and the Sunnah upon the understanding of the

are those who make it permissible and amongst them are those who do not forbid it but do not tend to it. And that which is correct is that it is permissible and commended – when it is made in truth and is proven by creed, methodology and action.

Imaam al-Albaani stated “...and there is no doubt that the very clear, unambiguous, distinguishing and manifest label (tasmiyah) is that we say: “I am a Muslim upon the Book and the Sunnah upon the manhaj of the Salaf us-Saalih”, and this can be said in summary by the phrase, **“I am a Salafi”**. (al-Asaalah 9/86-87)

Ibn Taymiyyah (d.728H) - rahimahullaah - said: **“There is no criticism for the one who proclaims the way (madhhab) of the Salaf, who ascribes himself to it (intisaaab) and refers to it. Rather, it is obligatory to accept that from him by unanimous agreement (Ittifaq) because the way (madhhab) of the Salaf is nothing but the Truth (Haqq).”** (Majmoo al-Fataawaa 4:149)

Al-Haafidh al-Iraaqee said in his ‘al-Fiyah’, “The one who desires his Lord, the Muqtadir, Abdur-Rahmeen bin al-Hussain **al-Athari**, says...”.

As-Sam’aanee (d.562H) said in al-Insaab (3/273): **“As-Salafi: this is an ascription to the Salaf and following their ways, in that which is related from them.”** Ibn al-Atheer (d.630H) said in al-Lubaab fee Tahdheebul-Insaab (2/162), commenting upon the previous saying of as-Sam’aanee: **“And a group were known by this ascription.”** So the meaning is: that **the term Salafi**, and its ascription to them, was a matter known in the time of Imaam as-Sam’aanee, or before him.”

And adh-Dhahabi said about Abu Taahir as-Silafee, “And [the ascription] ‘as-Silafi’ is congruent to (i.e. matches) [the ascription] **‘as-Salafi’**, with two fathas – and this is whoever is upon the madhhab of the Salaf.” (Siyar 6/21).

Hence, giving oneself the title of “as-Salafi” or “al-Athari” is permissible and praiseworthy at the least, and when it is in truth, Imaam Ibn Baaz considers this to be a necessary commendation and Shaikh Salih al-Fawzaan does not consider this to be partisanship or the creation of an exclusive party (hizb).

Allaamah, ‘Abdul-‘Azeez Ibn Baz – the [former] mufti of Saudi Arabia was asked: What do you say about the one who calls himself ‘Salafi’ or ‘Athari’? Is this a tazkiyah (purification) of his own self? So he replied – may Allaah have mercy upon him – **“When he is being truthful [in his claim] that he is Salafi or Athari then there is not harm in that, [this is] similar to what the Salaf used to say, ‘So and so is a Salafi’, ‘So and so is Athari’. This is a tazkiyah (commendation) which is necessary, a tazkiyah that is obligatory.”** (Cassette: Haqq ul-Muslim 16/1/1413 Ta’if)

Shaikh Salih al-Fawzan was asked **“Is the one who gives himself the title of ‘as-Salafi’ considered to have set up a ‘hizb’?”**. To which he replied, **“There is no harm in**

Salaf, and that his manhaj is their manhaj. So Imaam al-Albaani is talking from the point of view of what is the reference, and identifying oneself with that.

labelling oneself with Salafiyyah when it is in truth. However, if it is merely a claim then it is not permissible to label oneself with Salafiyyah, whilst one is upon a manhaj other than that of the Salaf.”²⁷ (Al-Ajwibah al-Mufidah p.16)

After this discussion and analysis, let us uncover that ignorant Qutubist’s deception, treachery and devised attack against the manhaj of the Salaf once more...and his great lie against Shaikh Ibn Uthaimen that “the Salafis are not from Ahl us-Sunnah wal-Jamaa’ah”.

²⁷ Such as the sect of Muhammad Suroor, the likes of Salman al-Awdah and others, may Allaah sever them, or the sect of Mohammad Qutb, the likes of Safar al-Hawali and others, may Allaah sever them, or the sect of Abdur-Rahmaan Abdul-Khaaliq and others, may Allaah sever them all and protect the Muslims from their fitnah - all of whom have deviated in manhaj and chosen a path other than that of the Believers, but rather chosen the path of the Heretical Innovators, due to becoming poisoned by them and their books and writings.

BENEFIT: YOUR MANHAJ IS THAT OF THOSE WHOM YOU PRAISE AND SUPPORT AND DEFEND AND SEEK EXCUSES FOR

Shaikh Salih al-Fawzaan was asked, “Whoever opposes the usool (foundations) of Salafiyyah from amongst those (contemporaries) who are around us [such as the Qubutiyyah Jadeedah, Surooriyyah, Turaathiyyah and others, Trans.] and assists and supports other methodologies [such as those of Sayyid Qutb or Mohammad Suroor, or Abdur-Rahmaan Abdul-Khaaliq and so on, Trans.], such that he praises their founders [such as Sayyid Qutb, Trans.] and their theorists (mufakkiroon) [such as Mohammad Qutb, the Mufakkir, Harakiyy, and Abdur-Rahmaan Abdul-Khaaliq, the Bannaawite, Trans.] is it obligatory to associate him with them in order that the people may take caution from him and so that they do not become deceived by his manhaj?”

He answered, “**Whoever opposes the manhaj (methodology) of the Salaf and praises the methodologies which oppose the manhaj of the Salaf and praises those who are upon it, then he is considered to be upon the actual opposing methodologies himself. It is necessary to advise him and to call him (to the truth), for if he returns to the truth then so, otherwise he is to be abandoned and cut off...**” (al-Ajwibah al-Mufidah, p.105).

Stated Shaikh ul-Islam Ibn Taymiyyah, “**And whoever holds a good opinion of them – and claims that he does not know their true condition – then he is acquainted with their true condition. So if he does not separate from them and make open his rejection of them, then he is to be counted from amongst them.** And as for the one who says that their words have a ta’weel (interpretation) that is in agreement with the Sharee’ah, then he is actually from amongst their leaders and chiefs. And if he is an intelligent person, then he will know his own lie in what he has stated (i.e. knows he is uttering a lie).” (Majmoo al-Fataawaa 2/133).

Shaikh ul-Islam Ibn Taymiyyah said, “**It is obligatory to punish everyone who ascribes himself to them – the people of innovation – or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows of their condition and did not assist in repelling their evil, for repelling their evil is one of the greatest of obligations.**” Majmoo ul-Fataawaa (2/132).

Are the Salafis From Ahl us-Sunnah wal-Jamaa'ah?

In the verdict of the Permanent Committee, No. 1361 (1/165) there occurs, "Salafiyyah is an ascription to the Salaf, and the Salaf are the Companions of Allaah's Messenger (sallallaahu alaihi wasallam) and the Imaams of Guidance from the the first three generations (may Allaah be pleased with them), those whose goodness has been testified for by Allaah's Messenger (sallallaahu alaihi wasallam), *"The best of people are my generation, then those who follow after them, then those who follow after them, then there will come a people whose testimony will precede their oath and their oath will precede their testimony."* Reported by Imaam Ahmad in his Musnad and also by al-Bukhaari and Muslim. **And "the Salafis" (Salafiyyoon) is the plural of "Salafi", which is an ascription to the Salaf, and its meaning has already preceded. And they are the ones who traverse upon the minhaaj of the Salaf, from amongst the followers of the Book and the Sunnah, those who call to them both, and to acting upon them, as a result of which they are from Ahl us-Sunnah wal-Jamaa'ah."**

There also occurs in their reply to the question, "I want the explanation of the word 'Salaf' and also who are the Salafis?", the following, **"The Salaf [i.e. the Salafis] are Ahl us-Sunnah wal-Jamaa'ah, the followers of Muhammad (sallallaahu alaihi wasallam) from amongst the Companions and whoever follows their methodology until the Day of Judgement,** and when the Messenger (sallallaahu alaihi wasallam) was asked about al-Firqah an-Naajiyah (the Saved Sect), he said, "They are those who are upon what I and my companions are upon today..." (Fatwaa No. 6149, 2/164).

Shaikh Ibn Uthaimen states, "Who are the Ahl ul-Athar? They are the ones who follow the aathaar, they follow the Book and the Sunnah and the sayings of the Companions (radiallaahu anhum). **And this does not befit any group (firqah) amongst the sects except the Salafiyyeen, those who adhere to the path of the Salaf...**" which occurs on the first tape of his explanation of "al-Aqeedat as-Safaareeniyyah".

Likewise the Noble Shaikh stated in Sharh ul-Aqeedat ul-Waasitiyyah (1/123), "...There is no doubt, however, that one of them is truly Ahl us-Sunnah - but which one? **Is it the Ash'arees, the Maatureedees or the Salafis?** Whichever of them agrees with the Sunnah is considered to be Ahl us-Sunnah, whilst whichever of them opposes is not. So we say: **The Salaf are Ahl us-Sunnah wal-Jamaa'ah, and this description cannot be true for anyone else besides them...** Rather Ahl us-Sunnah wal-Jamaa'ah are those who hold to what the Prophet (sallallaahu alaihi wasallam) and his Companions were upon, and to the aqidah of the Salaf - until the Day of Judgement – **and such a one is a Salafi."**

Shaikh Saalih al-Fawzaan said, "And the Salaf and whoever follows their way never cease to distinguish between the Salaf and their followers from those who are other than them from the Innovators and Astray Sects, **and they call them (i.e. the followers of the Salaf) Ahl us-Sunnah wal-Jamaa'ah, the Followers of the Salaf, and their works are full of this, when they refute the sects in opposition to the sect (firqah) of Ahl us-Sunnah and the Followers of the Salaf."** (al-Bayaan p.130).

He also said, **“And how can making one’s madhhab that of the Salaf be an innovation, an astray innovation?! And how can it be an innovation when it is but the following of the madhhab of the Salaf, and following their madhhab is obligatory by the Book and the Sunnah, and truth and guidance?”** (al-Bayaan p. 156).

And he also said, “And so he described this one sect to be the one that follows the manhaj (methodology) of the Salaf, and which traverses upon it, so he said, *“They are those who are upon what I and my companions are upon today...”*. **So he indicated that there is a Salafi Jamaa’ah which has preceded and that there will be a Jamaa’ah which comes after, who will follow the former one in its way and methodology,** and that there will be groups in opposition to it and who have been threatened with Hellfire.” (al-Bayaan p. 133).

And Shaikh Salih al-Fawzaan was also asked, **“Is Salafiyyah a hizb (party) from amongst the parties. And is ascribing to them (i.e. the Salafis) a blameworthy thing?”**

To which he replied, **“As-Salafiyyah (i.e. the Salafis) is the Saved Sect, and they are Ahl us-Sunnah wal-Jamaa’ah. It is not a hizb (party) from amongst the various parties, those which are called “parties” today. Rather they are the Jamaa’ah, the Jamaa’ah upon the Sunnah and upon the Deen (religion).** They are Ahl us-Sunnah wal-Jamaa’ah. The Messenger (sallallaahu alaihi wasallam) said, *“There will not cease to be a group from my Ummah manifest and upon the truth not being harmed by those who forsake them neither by those who oppose them”* and he (sallallaahu alaihi wasallam) also said, *“And this Ummah will split into seventy-three sects, all of them in the Hellfire but one”*. They said, which one is this O Messenger of Allaah? He replied, *“They are those who are upon what I and my companions are upon today”*. **Hence Salafiyyah is a group of people (i.e. the Salafis) upon the madhhab of the Salaf, upon what the Messenger (sallallaahu alaihi wasallam) and his companions were upon and it is not a hizb from amongst the contemporary groups present today.** Rather it is the very old Jamaa’ah, from the time of the Messenger (sallallaahu alaihi wasallam) which inherits (this way) and continues, and which never ceases to be upon the manifest truth until the establishment of the Hour, as he (sallallaahu alaihi wasallam) has informed (us).” (Cassette: “at-Tahdheer min al-Bid’ah” second cassette, delivered as a lecture in Hawtah Sadeer, 1416H).

On a cassette released by Tasjeelaat as-Salafiyyah, there occurs the following question to Imaam Ibn Baaz: “Who shall I follow, the Tabligh, Ikhwan or the Salafis?” The Shaikh replied, **“Follow the Salafis (ittabi’ as-Salafiyyeen),** for they are the closest to the Truth, and the most rigid in sticking to the hadeeth”.

And Imaam al-Albaani said, “For this reason, we firmly and resolutely believe that every Jamaa’ah whose foundation is not built upon the Book and the Sunnah and the manhaj of the Salaf us-Saalih with a complete and comprehensive study (of that manhaj) which encompasses all the rulings pertaining to Islaam, the large and the small, the foundations and the subsidiary issues, then this Jamaa’ah is not from the Firqah Naajiyah that traverses upon the Straight Path which the Messenger (sallallaahu alaihi wasallam) alluded to in the authentic hadeeth. **And when he have also made binding that there are**

(certainly) many Jamaa'at (groups) spread throughout the Islamic lands who are upon this particular manhaj, then these groups are not sects (ahzaab), rather they all constitute a single Jamaa'ah whose manhaj is one and whose path is one.²⁸ And their being separated in the land is not a separation based upon ideology, creed or manhaj but one that is based upon their being in different lands, in opposition to the Jamaa'at and Ahzaab (sects) who are all in a single land, yet despite that, every sect rejoices with that which is with it (of ideas and methodologies)..." (In 'Fataawaa Shaikh al-Albaani' p.106-114 compiled by Ukkaashah Abdul-Mannaan at-Tiyyi)

After these knowledge-based quotations, O Sunni and Seeker of truth, let us now ask together. What shall we do? And how shall we behave? Shall we behave like the People of Desires by taking the words and statements of our Mashaayikh in isolation and then use them to fit in with our predetermined notions and agendas? As the Qutubists and Biased Partisans have done with the words of Shaikh Ibn Uthaimen that are central to our discussion – all in order to attack us and vilify us and the way of our Imaams and Mashaayikh?!²⁹

Or do we take the words and explanations of the Mashaayikh of Ahl us-Sunnah, the Salafi Ulamaa and put them all together, then understand them, compare them, contrast them, analyse them, refer them to the texts of the Book and the Sunnah and to the statements of the Imaams of the Ummah and come with an overall picture of the true realities in this issue? Which is what we have embarked upon?

²⁸ And they are those who adhered to the Salafi Mashaayikh and their Imaams in the issues of methodology that the "Khawaarij of the Era" opposed and adulterated, from amongst the issues of Tawheed, advising and correcting the Rulers, takfir and khurooj, al-Muwaazanah, methodology of giving da'wah and others that we have detailed elsewhere in this treatise.

²⁹ For the sake of reminder, we mention the words of Shaikh Ibn Uthaimen under discussion, "It can be learnt that if parties (*ahzaab*) within the *ummah* emerge in increasing numbers then one should not affiliate himself to a party (*hizb*). In the past, many groups have appeared; Khawaarij, Mu'tazilah, Jahmiyyah, Shee'ah, even Raafidah. Then there appeared, later on Ikhwanis, Salafis, Tablighis, and all those like them. Put all of them to one side and take [the path] ahead. Which is what the Prophet (sallallaahu alaihi wasallam) guided to. *"Adhere to my Sunnah and the Sunnah of the rightly guided caliphs."* No doubt, it is obligatory for all Muslims to adopt the way of the *salaf* as their *madhhab*, not affiliation to a specific party (*hizb*) named, "The Salafis". It is obligatory for the Islamic Ummah to adopt the way of the *salaf assalih* as their *madhhab*, not bigotry to those called "the salafis". Pay attention to the difference: There is the way of the *salaf*, and there is a party (*hizb*) called "the salafis".

What is the objective? Following the *Salaf*. Why? The Salafi brothers are the closest sect to that which is right, no doubt, but their problem is the same as others, that some of these sects declare others as being misguided, they declare them to be innovators and as being sinners. We don't censure this, if they deserve it, but we censure handling this *bid'ah* in this way. It is obligatory for the leaders of these sects to get together and say, "Between us is the book of Allah, and the *Sunnah* of His messenger, so let us judge by them and not according to desires, opinions and not according to personalities. Everyone makes mistakes and achieves correctness no matter what he has reached with regards to knowledge and worship. Infallibility is [only] in the religion of Islam."

In this *hadeeth* the Prophet (sallallaahu alaihi wasallam) guided to the way in which a person secures himself. He doesn't affiliate him to any sect, only the way of the *salaf assalih*, to the *Sunnah* of our Prophet (sallallaahu alaihi wasallam) and the rightly guided caliphs." End quote.

So we say:

Know O Sunni, that what Shaikh Ibn Uthaimeen has mentioned, then in light of what we have quoted from Imaam al-Albaani, Imaam Ibn Baaz, Shaikh Salih al-Fawzaan and many of the other Mashaayikh and Imaams, past and present, the meaning that is apparent in the words of Shaikh Ibn Uthaimeen is that it is not permissible to make “Salafiyyah” into a ‘*hizb*’ in the sense that one makes it a party or club and preaches that merely calling oneself “Salafi” is synonymous to actually “being Salafi”, regardless of one’s creed and methodology and worship and piety!!

And this meaning is one that the Salafis are most aware of – walhamdulillaah – for they are the ones who wage a war against Hizbiyyah in all of its forms and fashions. They do not have any secret and hidden pledges of allegiance, and nor do they have any hidden agendas, and nor do they have any specific books that they base their manhaj upon and nor are there any specific individuals whom they consider to be the criterion of truth in falsehood in all affairs of the religion. Rather, they follow the Salafi Mashaayikh in their entirety and take from them in their **entirety and they know that each of them has specialisations, excellencies and limitations**. So one is a skilled and excelled Muhaddith, able to distinguish between the weak and the authentic and between the Sunni and the Bid’iyy. Then another is a Faqeeh, Usooli excelled in the fiqh of the ahaadeeth and related sciences. And another is a Mufassir and another is a Qaari’ and another is a Mufti and another a Qaadi and so on. And then there are those who have combined a number of these affairs and are excelled in numerous disciplines, so one is both a Muhaddith and a Faqeeh, or a Mufassir and a Faqeeh and a Qaadi, or a Qaadi and Usooli and so on.

So when it is the case that the Salafis do not specify one individual as being the only criterion of truth in all issues, or being the sole criterion in the issues da’wah or methodology and so on³⁰, then they are the ones furthest away from partisanship and

³⁰ **BENEFIT: THE IMAAMS OF THE SUNNAH POINT OUT THE IMAAMS OF TRUTH SO THAT THEY ARE FOLLOWED IN THE TRUTH**

And we sense that a partisan, filled with jealousy and hatred might state, “But you have made Shaikh Rabee’ the sole referent point of your religion and your methodology!” And the reply to this one, deprived of reason, justice and balanced humors, is:

Firstly: Shaikh Rabee’ bin Haadee was made the Imaam of al-Jarh wat-Ta’del by Imaam al-Albaani, not us. He was declared the Ibn Ma’een of the Era, by Shaikh Muhammad Ibn Abdul-Wahhaab al-Bannaa, the 88 year old veteran scholar who had the blessing of meeting the Muhaddith al-Mu’allimee al-Yamaanee, in the Haram over 60 years ago. So we did not make him a criterion for groups, parties, movements and men, rather the specialists in the field made him so.

Secondly: the various issues of methodology that the biased partisans had innovated were not refuted by Shaikh Rabee’ alone, such that we only took to his words. Take for example, the methodology of the Prophets in calling to Allaah, take for example the issues of al-Haakimiyyah, take for example, the issue of al-Muwaazanaah, take for example the refutation of Sayyid Qutb, the Rafidee Heretic, or the issue of giving advice to the Rulers... and many other issues in which the view of all of the Ulamaa’, Shaikh al-Albaani, Shaikh Ibn Baaz, Shaikh Ibn Uthaimeen, Shaikh Salih al-Fawzaan and others, was one and the same.

from creating a '*hizb*' wal-hamdulillaah – as has been stated by Shaikh Salih al-Fawzaan. Rather, the Salafis are the ones who waged a war against this '*hizbism*' when the hardened Bannaawis, Qutubists and depraved Partisans attempted to make this acceptable and obligatory – allowing the Ummah to remain attached to figureheads of innovation and heresy.

And this was the core of the da'wah of Abdur-Rahmaan Abdul-Khaaliq, the da'wah that had Satan as its guide and leader, the da'wah inspired of the Accursed, masterminded by the Rejected One, the one who caused our Father, the Prophet Aadam (alaihis salaam) to slip and err – then there comes Abdur-Rahmaan Abdul-Khaaliq, claiming safety, security and immunity from the whisperings of the Accursed One, the Rejected One, opposing the Book, persisting in opposing the Book and resolved to oppose the Book, and then continuing in his delusion that he will remain immune from the whisperings of the Rejected One. The da'wah which allows the common-masses to remain in their partisanship and splitting and deviated sects and ways that lead astray from the Straight Path of Allaah, at the end of which there is a Satan, calling to it and inviting them to it, so that they become inhabitants of the Fire³¹. All in the guise of Shurocracy and gathering

Thirdly: the only reason why this objection is made is because Shaikh Rabee' bin Haadee exposed the greatest cult of our time, the Qutubiyyah, and he demolished their figurehead, Sayyid Qutb. We remind you of the following: Questioner: "What is your advice concerning the one who forbids the cassettes of Shaikh Rabee' bin Haadee [from being distributed] with the claim that they cause fitnah and that they contain praise of the Wullaat ul-Umoor of the Kingdom, and that his praise of them emanates from nifaaq (hypocrisy)?" Shaikh Ibn Uthaimen's replied: **"We consider this to be a great error and mistake. Shaikh Rabee' is from the Ulamaa of the Sunnah, and from the people of goodness. His aqidah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the latecomers [i.e. Sayyid Qutb et. al.] they began to tarnish him with these faults".** (Kashf ul-Lathaam An Ahmad Sallaam, dated July 2000)

³¹ **BENEFIT: HIZBIYYAH AND ITS ROWDY HOOLIGANS ARE IN THE HELLFIRE**

Anas bin Maalik reported that Allaah's Messenger (sallallaahu alaihi wasallam) said, "This Ummah will split into seventy-three sects, all of them in the Hellfire except for one." They asked, "And what is that sect?" He replied, "Those who are upon what I and my companions are upon today". (Tabaraanee in Mu'jamus-Sagheer no. 724, Tirmidhee, 2641, al-Haakim, 1/125).

Abdullaah bin Mas'ood reported, "Allaah's Messenger (sallallaahu alaihi wasallam) drew a line for us, then he said, "This is Allaah's way." Then he drew lines to the right and to the left and said, "These are differing ways, upon each of these ways is a devil (Shaytaan) calling to it." Then he recited, **"And this is My Straight Path, so follow it, and do not follow (other) paths, for they will separate you away from His Path."** (a-An'aam 6:153)." (Ahmad 1/435 and at-Tayaaleesee no. 244).

Stated the Lord, Owner of Majesty and Splendor, **"Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire."** (Fatir 35:6)

Now reflect O Sunni, anyone who calls for the people to remain upon what they are upon of splitting and differing, and legalises the multiplicity of groups and parties, all of which are upon different creeds and methodologies, then know that he is a rebellious devil within the Ummah, who wishes evil for it and leads it but to the Home of Torment and the Wicked Abode...

And when it is the case that our Imaams and Notables have declared the likes of Ikhwaan and Tabligh, and those whose manhaj (let alone their creed) is not the manhaj of the Salaf to be amongst the generality of the

the masses to partake in parliamentary elections and “collective work” – that is, a collective concoction of misguidance, deviation and heresy – with all the Lords of Bid’ah and Lords of Adulterated Principles and their loyal followers (from amongst the Ikhwaan, Tabligh, Rafidah and others) all of them being allowed to remain what they are upon of Shirk, Innovation and Heresy, and all of which leads to the Fire, the Home of Torment and Destruction...

Now, if one was to say that the words of Shaikh Ibn Uthaimeen can be applied absolutely and unconditionally to those calling themselves “the Salafis” the truthful ones, with such a generalisation, then this is an error and opposes what the Salafi Mashaayikh, such as Imaam al-Albaani, Imaam Ibn Baaz, Shaikh Salih al-Fawzaan have clearly stated, and this also opposes the requirements of the Book and the Sunnah, namely that there will always remain a band of people upon the truth, and they are no doubt the Ahl ul-Hadeeth, the Muhadditheen of every age and era, and those upon their way and those who follow in their footsteps and who guide themselves upon their beaten track, the Salafis, Ahl ul-Hadeeth wal-Athar.

Whoever used these words of Shaikh Ibn Uthaimeen in order to attack the Salafis, to belittle them, defame their way, then he is either an ignoramus, or one who desires evil, with an innovated methodology to hide. So we say: It is not possible for Shaikh Ibn Uthaimeen to intend by his words to oppose the reality that is indicated in the texts of the Book and the Sunnah and by all of the Ulamaa of the Ummah – namely that the Salafis are Ahl us-Sunnah wal-Jamaa’ah, and for him to mean that all of those who ascribe themselves to the Salafi way and methodology (and who are truthful in that), are a ‘*hizb*’ absolutely and unconditionally, and outside the confines of Ahl us-Sunnah and the confines of the Book and the Sunnah.

How can this be when Shaikh Ibn Uthaimeen himself states, “Who are the Ahl ul-Athar? They are the ones who follow the aathaar, they follow the Book and the Sunnah and the sayings of the Companions (radiallaahu anhum). **And this does not befit any group**

seventy-two sects threatened with Hellfire, then do you think the da’wah of Abdur-Rahmaan Abdul-Khaaliq is inspired by the Book of Allaah and the Sunnah and the Ijmaa’ of the Salaf, or is it inspired by the League of Iblees?

Stated the Ibn Ma’een of the Era, Shaikh Rabee’ bin Haadee, **“To proceed: Perhaps amongst the severest of tribulations that Allaah’s Messenger warned us against is the fitnah of ‘Abdur-Rahmaan Abdul-Khaaliq, in this time, who has made his fitnah revolve around the Salafi Da’wah and its students...”** (An-Nasr ul-Azeez, p.52).

And stated al-Barbahaaree, “Know that leaving the correct path occurs in two ways. Firstly : that a man strays from the correct path intending nothing but good, so his error is not to be followed since it leads to destruction. (Secondly), a man who deliberately opposes the truth and acts contrary to the Pious ones who came before him, he is astray, leading others astray, a rebellious devil within the Ummah. It is a duty upon those who know of him to warn the people against him and to explain his condition to them so that no one falls into his innovation and is destroyed.” (Sharh us-Sunnah).

So beware of Hizbism and its callers and its loyal adherents, for it is but innovation and misguidance and leads to nothing but destruction in the Fire...

(firqah) amongst the sects except the Salafiyyeen, those who adhere to the path of the Salaf...” (Cassettes: “Sharh al-Aqeedat as-Safaareeniyyah”, first tape).

Otherwise, if it is so, that Shaikh Ibn Uthaimeen indeed intends other than what we have explained – whilst holding the best opinion of his intent - then we say that he is opposed explicitly by Shaikh Salih al-Fawzaan (in what has been mentioned above) and Imaam al-Albaani and Imaam Ibn Baaz, and Shaikh Saalih Aal ash-Shaikh, and many other Mashaayikh on this issue, namely the issue of the Salafis being a ‘*hizb*’ just like the other groups. Otherwise, we can only conclude that Shaikh Ibn Uthaimeen is alluding to something particular or a meaning that is conditioned. So what is immediately apparent is that Shaikh Ibn Uthaimeen in his words – if they are correctly ascribed to him - is alluding here to something that is conditioned and specific – and it is not possible for him to take his words in an absolute and unconditioned sense. So now where does that leave us? Three possibilities:

Firstly: In reference to those who claim to be Salafis by the mere name and ascription and who are under the illusion that naming oneself with “Salafi” is the same as “being Salafi”. And this is a phenomenon that indeed exists. For there are many who think that Salafiyyah is a ‘*hizb*’, one of exclusivity and regardless of one’s aqidah (creed) or manhaj (methodology) and so on, and that one can be a Salafi merely by calling oneself “Salafi”. And this is an error, and is an ascription that is not based upon truth, as alluded by Imaam Ibn Baaz and Shaikh Salih al-Fawzaan in what has been quoted from them above. In such a case, a person has indeed become involved in hizbism, regardless of what name he uses, be it “Salafi” (or even “Ansar” or “Muhajir”) and so on... And this is haraam, and this is what Shaikh Ibn Uthaimeen alludes to.

Built upon this we say, that the words of Shaikh Ibn Uthaimeen are directed to those ignoramus who neither know the realities of Salafiyyah and who do not adhere to the methodology of the Salaf and who do not adhere to the Ulamaa of the Salaf in their affairs of manhaj, and hence are not real “Salafis” but partisans who gather together under the name alone. Neither do they learn or give importance to knowledge, and neither do they correct their methodologies, or their beliefs or their mannerisms and so on, rather they spend their lives involved in with the world, in disobedience, in ignorance and think that they are al-Firqat un-Naajiyah by the mere ascription of “Salafi”!! Or think that they can be Salafis “by association” (!!). They think they can be Salafis regardless of their manhaj, or by neglecting the correction of their manhaj.

Secondly: Or in reference to the pretenders who oppose the Salaf and the Salafi Ulamaa in the issues of methodology, such as the ones that we have discussed earlier in our discourse and who choose ways and means for themselves that are alien to the Book and the Sunnah and who innovate principles in the religion. And then they declare to be astray those who do not agree with them, while at the same time claim that they are the “authentic” Salafiyyah. And the true reality is that this scenario would befit the likes of Abdur-Razzaaq ash-Shayjee and Abdur-Rahmaan Abdul-Khaaliq perfectly and completely. Those who called to Shurocracy, revived the manhaj of Hasan al-Banna, innovated in the matter of Tawheed, reviled the Ulamaa, called them “blind-following

Salafis”, “perfect and complete ignorance” and other repugnant slanders³², and called those who opposed them “Murji’ah with the Rulers, Khawarij with the Du’aat, Raafidah

³² BENEFIT: POINT OF MANHAJ: REVILEMENT OF AHL USSUNNAH ONLY OCCURS FROM AHL UL-AHWAA

Imaam Ahmad bin Hanbal – rahimahullaah - said, “When you see a man making mockery of Hammaad bin Salamah, then suspect his Islaam, for indeed he (Hammaad) was severe against the Innovators”. (Siyar 7/477). Abu Ja’far Muhammad bin Haaron al-Mukhrami al-Fallaas said, “When you see a man revile Ahmad bin Hanbal then know he is an innovator, a strayer”. (Tareekh Dimashq 5/249).

We say: When you see a man mocking Shaikh Rabee’ bin Haadee or Shaikh Muqbil bin Haadee, then suspect his Islaam, or his manhaj, or his creed - alongside his piety and fear of Allaah, for indeed they (Rabee’ and Muqbil) are severe against the Innovators.

We say: When you see a man making mockery of the Mashaayikh of Ahl us-Sunnah such as Imaam Ibn Baaz, Imaam al-Albaani and the Saudi Mashaayikh and other than them and accusing them of being “controlled” and that “they know nothing about the affairs but women’s menses and impurities” and that they are “forced to make flattery” and that “they do not live in our times” and that they are “perfect and complete ignorance” and “perfect blindness” and “mummified, present in body, absent in mind”, then suspect his manhaj – for he intends evil for the Ummah, desires to split the ranks of Ahl us-Sunnah, wishes for the disappearance of the Ulamaa of the Ummah and desires the entrance of Bid’ah and Zandaqah, and what he conceals is greater and severer than what he has already made apparent.

Abu Zur’at ar-Raazee – rahimahullaah – said, “When you see a Koofee reviling Sufyaan ath-Thawree and Zaa’idah, then have no doubt that he is a Raafidee. When you see a Shaamee reviling Makhool and al-Awzaa’ee, then have no doubt that he is a Naasibee. When you see a Khurasaanee reviling Abdullaah ibn al-Mubaarak, then have no doubt that he is a Murji’. Know that all of these groups are united upon having hatred of Ahmad bin Hanbal...(Tabaqaat ul-Hanaabilah 1/199-200)

We say: When you see a man reviling Shaikh Rabee’ bin Haadee, then have no doubt that he is a transgressing, riveted Qutubi or hardened Shurocratic Bannaawi. When you see a man accusing Shaikh Ali Hasan of being a Murji’ then have no doubt that he is a drowning Khaarijee, Takfiri, a Bolshevite revolutionary [✱]. When you see a man accusing Shaikh Saleem al-Hilaalee of being a thief and a robber, then have no doubt that he is a repugnant and wanton Jahmite, or one who shares and revels in their form of debauchery, or an undomesticated Hizbi who has lost his sanity and state of mind. When you see a man reviling Shaikh Muqbil bin Haadi’ee then know he is a biased partisan, a Zindeeq, filled with envy and jealousy on account of the light of Salafiyyah that Allaah has spread through his hands. And know that all of these groups are united upon hatred of Imaam al-Albaani and Imaam Ibn Baaz and their call and da’wah, that of the Prophets and their Inheritors.

[✱] And just so that you are not left bewildered at our using the word “Bolshevite”, then consider the following words of one of the Political Activists who urges the Ummah to adopt the practices of the Bolsheviks themselves. Stated Salmaan al-Awdah, “Why do many people imagine that self-sacrifice, and being persistent, patient and forbearing is a quality unique only to the heretical societies and is the way of the astray (nations) only, **and that the Jews, Christians and Communists and others are sacrificed... and all the people saw how the defenseless Communists used to stand in front of the tanks after the revolution, with their bare chests... and many people think that the people of “Laa ilaaha illallaaha” are not able to defend their religion and that they are not able to show patience over it. Why do we have an evil opinion of the people of Laa ilaaha illallaaha, to this level? Why are we belittling the affair of all these Muslim masses in Algeria and other than Algeria...**” (Cassette: Kalimatu Haqqin Fee Mas’alat il-Jazaa’iriyyah)

And it is these realities that Imaam al-Albaani has pointed out about those whose manhaj is adulterated. The adulterated in manhaj allow and promote the likes of these affairs so that they can use and employ the modes and mechanisms of the Infidels. The Noble Imaam said, “As for those who claim that the differentiation that has come in this question (between aqidah and manhaj), **then they desire by this to**

with the Jamaa'at and Qadariyyah with the Jews, Christians and Infidels", they called Shaikh Rabee' bin Haadee "paid worker", "spy", "guilty of hypocrisy", declared al-Albaani to be in agreement with the Murji'ah and so on and many other such iniquities.

This is also like the sect of Surooriyyah that feigns Salafiyyah. Or the sect of Abdullaah Faisal al-Khaarijee that feigns Salafiyyah, or the Qutubiyyah Jadeedah the sect of Mohammad Qutb, that feigns Salafiyyah (alongside Contemporary Orientation!!) and in truth, the words of Shaikh Ibn Uthaimeen about the (so called) Salafi '*ahzaab*' (sects) falls upon the likes of these (!!) –and in truth (!!).

Three: Or in reference to all of the Salafis, generically, absolutely and unconditionally. And we have already discussed this and explained that this absolution is something refuted by Shaikh Salih al-Fawzaan in what has been quoted from him, and what occurs frequently in the writings and works of Imaam al-Albaani on Salafiyyah, and also what has been quoted from the Minister of Islamic Affairs, Shaikh Saalih Aal ash-Shaikh previously. It is not possible for Shaikh Ibn Uthaimeen to intend them in them this manner, since it contradicts what he has stated elsewhere, and also it would be in contradiction to what has been mentioned and affirmed by the others we have mentioned from the people of knowledge and excellence.

And this is the way of the Sunni and Salafi, to understand and reconcile, not the way of the Hizbi and Bid'iyy, to close one's mind and to hide, with one or two statements that are ambiguous and require further clarification – and to use them in order to attack and revile the opponents and the very legacy of the Salaf and all that they left behind (!!)³³

make it permissible for themselves to adopt ways and means in their daw'ah to Islaam which the Salaf us-Salih were not upon. To say this in a different way, they consider that they have the liberty to adopt whatever ways and means they think will help them to convey (and actualise) Islaam, and you are aware of the examples of this type or these types of means.

For example, open demonstrations and rallies in order to force the rulers to turn their attention to what the society complains about and similar matters. So we say that what has come in the Book and the Sunnah and what the Salaf us-Salih were upon with respect to objectives, goals and ways and means are sufficient for the Ummah. **However, the reason which leads some of the people to permit themselves to adopt these ways and means, in fact it is correct for me to say that they permit themselves to blindly follow the disbelievers in the ways that they have adopted in order to actualise what they call either democracy or social justice and other such words which have no reality to them.** So they – I mean these Muslims – permit themselves to blindly follow the disbelievers in these ways and means. (Al-Asaalah Magazine, vol 22).

And perhaps you will now come to appreciate why he labelled this cult as "**The Khawarij of the Era**" (!)

³³ That is, their manhaj (methodology), and what the diseased partisans and Qutubists intend is to revoke the manhaj of the Salaf, and to push it aside and to replace it with their own manhaahij. So the use of these words of Shaikh Ibn Uthaimeen is opportunism on their behalf to attack the manhaj of the Salaf, the very manhaj by which they were refuted wal-hamdulillaah.

Judging A Claimant To Salafiyyah By His Companionship

Know O Sunni, that the false claimants to Salafiyyah who have innovated and become *ahzaab* (parties, sects) and rejoiced with that which is with them of adulterated principles, love of talk of the occurrences of the life of this world in the name of “Fiqh ul-Waaqi”, and the gathering and amassing of herds, then though they may hide and conceal much of that which is with them, they will not be able to hide it in their companionship and those whom they befriend and show love and loyalty for.

And this is from the manhaj of the Salaf, the very manhaj that the false claimants to Salafiyyah have attempted to demolish and root out with their innovated principle of al-Muwaazanah and what is besides that of raising, aggrandising the promoting the Innovators and the groups and sects of Innovation.

And here is the legacy of the Salaf, which alas, has been forgotten, neglected or pushed aside, due mainly to the machinations of the Extreme Murji’ah of the Era, those who accommodate and defend the Mockers of the Prophets, the Revilers of Uthmaan, the Mukaffiroon of the Sahaabah and other than them...And because this principle has been neglected or pushed aside or hidden or adulterated by those with hidden agendas, those false claimants to Salafiyyah, it has led many a sincere person to great confusion and bewilderment, and so they are led to opposing the way of the Salaf and their manhaj, without even realising it. So when they see someone whose loyalty is for the Innovators, who defends them, promotes their books, propounds their doctrines and so on, they make excuses for them, think that they are under obligation to verifying matters with them, and not to judge them instantly and other such matters which are a deviation from the beaten track of our Pious Forefathers, and which but lead to further deviation, confusion and bewilderment...

Quoted Jamaal bin Fareehaan al-Haarithee the following narrations, under the chapter heading, **“The Salaf Would Make A Judgement of an Individual By His Companionship”**, in “al-Murr ad-Durr al-Manthoor”, checked, and revised by Shaikh Saalih al-Fawzaan.

Abu Qilaabah said, “May Allaah fight the poet³⁴ who said: *Do not ask about a man, but ask about his companion. For every person guides himself by his companion.* This poetry is by Adee bin Zaid, and al-Asma’ee said about it, “I have never seen a line of poetry which resembles the Sunnah more than this saying of Adee bin Zaid.” Al-Ibaanah (2/439)

Abu Hurairah - radiiallaahu anhu - said, the Messenger of Allaah said, “A person is upon the deen of his friend, so let each one of you look at whom he befriends.” Saheeh. Refer to Silsilah as-Saheehah of al-Albaani (no.927)

³⁴ This is an expression of amazement.

Ibn Mas'ood - radiiallahu anhu - said, "Indeed a person walks alongside and accompanies the one whom he loves and who is like him." Al-Ibaanah (2/476)

Abu ad-Dardaa - radiiallahu anhu - said, "It is from the fiqh (understanding of a person) that he [chooses] those whom he walks with, whom he enters upon (visits) and whom he sits with." Al-Ibaanah (2/477)

Yahyaa bin Katheer said, "Sulaimaan bin Daawood – alaihis salaam – said: Do not pass a judgement over anyone with anything until you see whom he befriends." Al-Ibaanah (2/464)

Moosaa bin Uqbah the Syrian approached Baghdad and this was mentioned to Imaam Ahmad. So it was said, "Look at whose residence he goes to and with whom he resides and finds shelter." Al-Ibaanah (2/480)

Imaam Al-Awzaa'ee said, "Whoever hides his innovation from us will not be able to hide his companionship from us." Al-Ibaanah (2/476)

Al-A'mash said, "**They (the Salaf) did not used to ask anything more about a person after having asked about three affairs:** Who he walks with, who he enters upon (i.e. visits) and who he associates with amongst the people." Al-Ibaanah (2/478)

Abdullaah bin Mas'ood – radiiallahu anhu - said, "Make consideration of the (regions of the) Earth by the names given to them and make consideration of a person by his companion." Al-Ibaanah (2/479)

Muhammad bin Ubaid al-Ghulaabee said, "The Ahl ul-Ahwaa (People of Desires) hide everything except their intimate friendship and companionship." Al-Ibaanah (2/482)

Mu'aadh bin Mu'aadh said to Yahyaa bin Sa'eed, "O Abu Sa'eed! A person may hide his viewpoint from us, but he will not be able to hide that in his son, or his friend or in the one whom he sits with." Al-Ibaanah (2/437)

Ibn 'Awn said, "Those who sit with the People of Innovation are more severe upon us than the People of Innovation themselves." Al-Ibaanah (2/273)

Yahyaa bin Sa'eed al-Qattaan said, "When Sufyaan ath-Thawree came to Basrah he began to look into the affair of ar-Rabee' bin Subaih and the people's estimation of him. He asked them, 'What is his madhhab?', and they said, 'His madhhab is but the Sunnah'. He then asked, 'Who is his companionship?' and they replied, 'The people of Qadr' so he replied, 'In that case he is a Qadari'." ³⁵ Al-Ibaanah (2/453)

³⁵ **BENEFIT: THE MANHAJ OF THE FOLLOWERS GIVE EVIDENCE TO THE MANHAJ OF THE FOLLOWED**

Know O Sunni, may Allaah have mercy upon you and correct your affairs, that there is great wisdom in this athar, and just like the poetry of Adeeb bin Zaid, it indeed resembles the Sunnah greatly. When you see a

Ibn Battah (after quoting this) said, “Allaah’s mercy be upon Sufyaan ath-Thawree. He has indeed spoken with wisdom and he spoke the truth. He spoke with knowledge that is in agreement with the Book and the Sunnah and what is necessitated by wisdom and what the people of sure insight know. Allaah the Exalted said, **“O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends, etc.) those other than you (outside your religion or upon other than the right way) since they will not fail to do their best to corrupt you. They desire to harm you severely.”** (Aali Imraan 3:118).”

Abu Dawood as-Sijistaanee said, “I said to Abu Abdullaah Ahmad bin Hanbal: I see a man from Ahl us-Sunnah with a man from Ahl ul-Bid’ah. Shall I leave his speaking to him? He said, ‘No, inform him that the man that you saw him with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him, as Ibn Ma’sood said, ‘A man is like his companion’.” Tabaqaat ul-Hanaabilah (1/160)

‘Utbah al-Ghulaam said, “Whoever is not with us, then he is against us”. Al-Ibaanah (2/437)

And when you have understood and reflected upon the way of the Salaf in the narrations above and resolved yourself to become and remain an **“hardcore Athari”**, a follower of the narrations³⁶, and show your loyalty and disownment for the Salafis, the true Salafis,

man who has begun to toy with the novelties, the innovations, and aspects of hizbiyyah, and small signs of that begin to appear. Then do not feel dismayed about knowing his true reality and his innermost condition, if that remains hidden from you, since you will soon see that in the followers who gather around him, and the types of people who make him their role model and one who is worthy to be followed. Now, reflect O Sunni, those who opposed many of the issues of the methodology of the Salaf in the current times, and who were labelled aptly and correctly **“The Khawaarij of the Era”** by the Imaam and Muhaddith of the Era, who are their followers?! And who are those who gather around them and support their call and da’wah and render them into “the only true scholars on the face of the earth”?!

Indeed Allaah is a witness that it is the outright Khawaarij, those who make takfir of the rulers without exception, those who make takfir of Saudi Arabia and say it is a kufr state and apostate land, and who call for rebellious overthrows and taking to arms, and amongst them are those who make takfir of the Scholars, the Salafi Mashaayikh. It is the likes of these, some of whom we have had discussions with and debated with – and we repent to Allaah for that – it is the likes of these who are the followers of the likes of those (!!) and by the like of these we have come to know the reality of those (!!). And this is the case in all the various parts of the Earth, as we have been informed by the Salafis of each region... that the Khawaarij, Takfiris, callers to revolution and rebellion, it is the likes of these that have taken the likes of those as their scholars, leaders, imaams and mentors....

So reflect O Sunni and be an Athari... one who follows the Aathaar and remains upon them... and you will be saved inshaa’llaaah from that confusion, misguidance and tribulation which with the passing of time will not be escaped from unless you abandon humankind, flee on your heels, bite onto the roots of a tree and die in that state....

³⁶ **BENEFIT: THE STRAIGHTEST PATH TO PARADISE IS THAT OF THE ATHAR**

Ibn ‘Awn narrates that Muhammad bin Seereen said, “They used to consider themselves to be upon the path of guidance so long as they clung to the athar (narration).” (al-Laalikaa’ee 1/87). And Shaadh bin

those upon the aqidah and manhaj of the Salaf, those who maintain it and defend it and raise it – while the Innovators try to destroy it – then you will have acquired a great deal of good, and you will have distanced yourself from the paths that deviate from the Straight Path, and you will not bite at your hands on the Day of Judgement, wishing you had taken a path with the Messenger (sallallaahu alaihi wasallam) rather than the paths of Innovation and Hizbiyyah.

Yahyaa said, “There is no path that is more straight and directing in leading to Paradise than the path of the one who traverses upon the aathaar.” (al-Laalikaa’ee 1/88).

And ‘Umar bin Salamah al-Hamdaanee said: “We were sitting in the circle of Ibn Mas’ood in the mosque, which had been plain land after it had been covered with gravel. ‘Ubaidullaah bin Umar ibn al-Khattaab, who had just returned from an expedition, said to him: ‘What is the straight path O Abu ‘Abdur-Rahmaan?’ He replied: ‘By the Lord of the Ka’bah, it is that which your father was firmly established upon until he entered Paradise’ and then he swore firmly upon that three times, Then he drew a line in the ground with his hand and also drew lines to either side of it and said: **‘Your Prophet (sallallaahu alaihi wasallam) left you upon this end and its other end is in Paradise. So whoever remains steadily upon it will enter Paradise and whoever takes any of these lines will be destroyed’.**” (al-I’tisaam of ash-Shaatibee).

Now perhaps you may have resolved yourself to become a “hardcore Athari” and have resolved yourself to be follower of the narrations, making them your leader and guide – such that you remain upon that Straight Path, the latter end of which is in Paradise. In that case, inshaa’allaah, you will not be destroyed.

Let Us Backbite For an Hour For the Sake of Allaah

And some of those claiming Sunnah and Salafiyyah have been beguiled by the manhaj of the biased partisans, that of Abdur-Rahmaan Abdul-Khaaliq, Adnaan Ar'oor and Salmaan al-Awdah and others, and have fallen into what Shaikh ul-Islaam Ibn Taymiyyah called "cold fear", thinking that they may fall into injustice and oppression, by mentioning only the bad points of individuals, or groups or parties...

A'mash reports from Ibraheem (an-Nakha'ee) that he said, "There is no backbiting in the case of a person of innovation."³⁷ (al-Laalikaa'ee 1/140).

Al-Hasan al-Basri said, "There is no backbiting in the case of a person of innovation or a person who openly commits sin". (al-Laalikaa'ee 1/140).

Sufyaan Ibn Uyainah said, "Shu'bah used to say, 'Let us come together so that we can backbite for the sake of Allaah, the Mighty and Majestic'." (al-Laalikaa'ee 1/140).

Abu Zaid al-Ansaari an-Nahawi said, "Shu'bah came to us on a rainy day and said, '**Today is not a day for hadeeth, today is a day of backbiting. Let us come together and backbite the liars**'"³⁸. (al-Kifaayah of al-Baghdaadee, no. 91).

Makkee bin Ibraaheem (the teacher of Imaam Bukhaaree), said, "Shu'bah used to come to Imraan bin Hudair and say, 'O Imraan, come, let us backbite for an hour for the sake of Allaah, the Mighty and Majestic' – they would mention the negative aspects of the People of Hadeeth." (al-Kifaayah of al-Baghdaadee, no. 91).

³⁷ **BENEFIT: THE SCIENCE OF AL-JARH WAT-TA'DEEL IS NOT ABROGATED**

As for the claims of those ascribing themselves to knowledge and the science of hadeeth, that the science of al-Jarh wat-Ta'deel is irrelevant today because it only applies to the narrators of hadeeth of old, then our Mashaayikh have demolished this claim from its very foundations, foremost amongst them, the Ibn Ma'een of the Era, Shaikh Rabee' bin Haadee, and likewise Shaikh Muqbil bin Haadee and numerous others. Strange indeed it is that those claiming Salafiyyah and the Salafi manhaj should hide that this be known and clarified to the people (!) so that they do not begin to take the biased partisans as their guides... And when our Salaf used to say that there is no backbiting in the case of an Innovator, and we have been informed that the Innovators of Islaam will remain throughout the ages, then amazing indeed it is that one should claim that the science of al-Jarh wat-Ta'deel is abrogated – **as occurred from Dr. Suhaib Hasan** – who himself has been refuted by the likes of Shaikh Muqbil, Shaikh Yahyah al-Haajuree, Shaikh Rabee' bin Haadee, Shaikh Saleem al-Hilaalee, Shaikh Hamad al-Uthmaan, Shaikh Muhammed ibn Haadee, walhamdulillaah. Even stranger than this is the behaviour of those who wish that serious errors in manhaj such as these should not be clarified for the people, especially when these errors are propagated in public. This is the hizbiyyah that we warn against and have been warning against, the hizbiyyah that necessitates defence of individuals and hiding their errors and showing loyalty and disownment for their sake, upon other than the correct manhaj – and this is what Shaikh Ibn Uthaimeen has alluded to.

³⁸ Then as for the liars of every age and era, the biased partisans, those who lie upon Ahl ul-Hadeeth wal-Athar, the Salafis and its noble and pure manhaj, then they are worthy of being backbitten for the sake of Allaah, as a protection of the society from their evil and oppression. Those who accuse the Salafis of being Murji'ah with the Rulers or Qadariyyah with the Infidels or Rafidah with the Islamic groups or Khawarij with the Du'at and other such things, and who prevent from the Straight Path of Allaah.

Abu Zur'ah ad-Dimashqee said, "I heard Abu Mushir being asked about a man who would make mistakes and turn the words around (in narrating hadeeth, forgetfully). So he said, 'Make his condition known'. So I said to Abu Zur'ah, 'Do you not consider that to be backbiting?' He said, 'No'." (Sharh Ilal at-Tirmidhi 1/249 and al-Kifaayah of al-Baghdaadee no. 91,92, with a slightly different wording).

Abdullaah bin al-Imaam Ahmad said, "Abu Turaab an-Nakhshabee came to my father who began to say, 'So and so is da'eef (weak) and so and so is thiqah (reliable)'. So Abu Turaab said, 'O Shaikh, do not backbite the Ulamaa'. So my father turned to him and said, 'Woe be to you, this is naseelah (advice), this is not backbiting'." (al-Kifaayah, 92 and Sharh Ilal at-Tirmidhi 1/350)

Muhammad bin Bandaar al-Sabbaak al-Jurjaani said, "I said to Ahmad bin Hanbal, 'I find it very difficult to force myself to say, 'So and so is da'eef' and 'So and so is a liar (kadhdhaab)'. So Ahmad said, **'When you remain silent and I remain silent, who will inform the ignorant one about that which is authentic (saheeh) from that which is problematic (saqeeem).'**" (Majmoo al-Fataawaa 28/231 and al-Kifaayah, 92)

Now after you have reflected carefully upon these aathaar O Sunni, relax and contemplate: When it is the case that our Salaf would speak about those who were pious, abstemious, learned, erudite, but had certain mistakes – mistakes that would not even reach the level of innovation or adulterations in manhaj, but mistakes in one's memory and the likes – not fearing backbiting, because they did not consider it to be as such – all in order to make the truth distinct from the falsehood – then what is your estimation of the one who holds that Sayyid Qutb should not be refuted or that al-Hassan al-Banna should not be refuted, or those upon their way such as Mohammad Suroor, or Mohammad Qutb, or Abdur-Rahmaan Abdul-Khaaliq, or Salmaan al-Awdah or Safar al-Hawaali, should not be refuted? While these ones are but a small speck compared to those about whom Shu'bah and Imaam Ahmad and others spoke of?! Who are these compared to those? They were Ashaabul-Hadeeth, carriers of the narrations of Allaah's Messenger, people of knowledge, excellence and piety, and as for these they are Activist Thinkers, Populist Speakers, born of the Awakening (Sahwah), both newly-arisen and foolish-minded.

When Shu'bah would seek nearness to Allaah by mentioning the negative aspects of Ashaabul-Hadeeth (that is the narrators), and invite his associates to spend an hour together for this, then what blame is upon Rabee' or Muqbil that they spend an hour recording a cassette on the Innovators and their works and their heretical writings, and exposing their affair? And what blame is there upon those who convey and transmit all of that, fulfilling the obligation that is upon them of not hiding the truth. Especially when the tribulation has reached all the various parts of the Earth, from the East to the West, due to the proliferation of those who carry these ideas, whether it be the Khawaarij of North Africa who emigrate to the UK, or the US or to Australia or Northern Europe or elsewhere – or those of Shaam or other than them from amongst those who have been poisoned from the direction of the two Qutbs, al-Banna and Suroor and their puppets?

And the emigrants bring these ideas into our communities, the while we attempt to preach Tawheed to the people, and so they come and preach Qutb and Mawdoodi's "al-

Haakimiyyah” and “so and so leader is a Kaafir” and “this state is apostate” and “these scholars are government agents” and so on and so forth...and they wage a war against “the Methodology of the Prophets in Calling to Allaah, the Way of Intellect and Wisdom” and hate that this book should be taught to the people... and they promote and aggrandise the Partisans from amongst the Khawaarij...befooling and beguiling the people...and claim they are raising the banner of Jihaad and then accuse us and our Mashaayikh of being Murji’ah...

Then add to all of that, the biased partisans in our midst, those claiming to be Salafis, and claiming purity and unadulteration of manhaj who defend destructive partisan da’wahs and make excuses for the “Khawaarij of the Era”, and go to such great lengths to aggrandise them and hide their evil – the while they remain silent when our Imaams are accused of Irjaa’, and when the Muhadditheen of our times are ridiculed and accused of *nifaaq*, nay, they themselves partake in ridiculing the Ibn Ma’een of the Era, Shaikh Rabee’ bin Haadee and his brethren from amongst the Muhadditheen, such as those of Yemen. They are those, who when the lines are clearly drawn and the two parties made clear, hesitate, in doubt and confusion, wander in bewilderment, and then flee from those who are upon the haqq (truth) – inshaa’llaaah – and instead make their loyalty and disownment for the biased partisans – and from Allaah is the refuge – and have their tongues drawn, and ready to assault Ahl ul-Hadeeth wal-Athar and accuse them of “harshness”, and “stubbornness” and other such actions of arrogance that emanate from them... the while they know of the errors of their mentors and those whom they defend, in baatil (falsehood), those who ridicule our Mashaayikh (those of Jordan, Madinah, Kuwait and Yemen) and accuse them of fitnah.... It is indeed an evil that they have manifested.

CAUTION

It is necessary here to make an important note. When the face of Allaah is desired by informing others of the condition of one who has indulged in the novelties or fallen into repugnant Hizbism or has become deceived by the biased partisans and began to bemuse himself with them – then this is naseehah. However, when a person only intends rebuke and attack – and does not intend by his act to benefit the people and to warn them from “pending danger” then this is not for the sake of Allaah and it becomes a sin. So fear Allaah and purify your intention, and do not let the Accursed One fool you into thinking you are giving sincerity of purpose to Allaah, to His Book, to the Messenger, the Scholars and their common-folk, the while you are seeking a portion of the world.

The Hereafter frees you from having any desires for this world, so fear Allaah and know that the Salaf spoke of the Innovators and Partisans of their times for the sake of the religion and not for worldly show...

A Reply to Some Doubts

There are numerous doubts often spread about naming with Salafiyyah and the word “Salafi”, some of them coming from sincere people, based upon what they have experienced and other times coming from the devils amongst men, who wish to pass judgement upon the da’wah of truth, see it fall, and have it replaced with their own innovatory ejaculations and hallucinations of the mind. To proceed:

1) Labelling With Salafiyyah is an Innovation

The word “Salafiyyah” was not applied during the time of the Prophet (sallallahu alaihi wasallam) and his companions – this being due to the fact that the Muslims were upon the correct Islaam and there was no need for a word such as “Salafiyyah” at that time. However, when the tribulations occurred and the sects increased and the Ummah split the Ulamaa of the Ummaah stood to distinguish those upon the truth from those upon falsehood and hence they stated “Ahl ul-Hadeeth” and “as-Salaf”.

Abu Haneefah (d. 150H) (rahimahullaah) said: **“Adhere to the athar (narration) and the tareeqah (way) of the Salaf (Pious Predecessors) and beware of newly invented matters for all of it is innovation.”** (Reported by As-Suyootee in Sawn al Mantaq wal-Kalaam p.32)

Based upon this “as-Salafiyyah” is distinguished from all the various Islamic factions due to their ascription to what guarantees for them the correct and true Islaam, which is adherence to what the Messenger (sallallahu alaihi wasallam) and his companions were upon, as occurs in the authentic hadeeths.

In addition to that, the word “Salaf” was used by the Prophet (sallallahu alaihi wasallam) himself. He said to Faatimah, “How excellent a *Salaf* I am for you.” (Muslim, no. 2450).

Imaam Muslim brings in his Muqaddimah to his Saheeh (p.16) the saying of Abdullaah ibn al-Mubaarak – which he would say in front of all the people, “Abandon the hadeeths of Amr bin Thaabit, for he used to abuse the Salaf”.

Shaikh Saalih al-Fawzaan said, **“And how can making one’s madhhab that of the Salaf be an innovation, an astray innovation?! And how can it be an innovation when it is but the following of the madhhab of the Salaf, and following their madhhab is obligatory by the Book and the Sunnah, and truth and guidance?!”** (al-Bayaan p. 156).

Hence, ascribing oneself to the Salaf, which is but Salafiyyah is not an innovation, rather it is obligatory upon every Muslim to subscribe to the manhaj and aqidah of the Salaf. It can be said, “If labelling with Salafiyyah is an innovation, then so is labelling with Ahl us-Sunnah wal-Jamaa’ah”. And the objective behind using the term “Ahl us-Sunnah wal-Jamaa’ah” is not hidden or unknown. Unfortunately, Ahl us-Sunnah wal-Jamaa’ah is no longer sufficient to distinguish between the people of falsehood and the people of truth. Until even the word “Salafi” does not distinguish between the true Salafi, who is actually

Salafi in his aqidah and manhaj and between the hizbi (partisan) who wears the gown of Salafiyyah, claiming to be Salafi. His aqidah may be Salafi but his way of thinking is adulterated with Qutubi or Hizbi principles, ideas and modes of thought and behaviour. He will show enmity to the Salafis, mock their Mashaayikh, and yet claim to be upon their way. Yet the viewpoints they take and the positions they hold and their loyalty and disownment indicate otherwise. This is why true Salafis give great importance to learning and knowledge so that the truth is apparent to them and the ignorant pretenders cannot befool them.

2) Allaah Has Named us Muslims, So Why Ascribe Ourselves to the Salaf

This doubt was very beautifully answered by Imaam al-Albaani in his discussion with someone on this subject, recorded on the cassette entitled, “I am Salafi”, and here is a presentation of the vital parts of it:

Shaikh al-Albaani: “When it is said to you, ‘What is your madhhab’, what is your reply?”

Questioner: “A Muslim”.

Shaikh al-Albaani: “This is not sufficient!”.

Questioner: “Allaah has named us Muslims” and he recited the saying of Allaah Most High, “**He is the one who has called you Muslims beforehand.**” (al-Hajj 22:78)

Shaikh al-Albaani: “This would be a correct answer if we were in the very first times (of Islaam) before the sects had appeared and spread. But if we were to ask, now, any Muslim from any of these sects with which we differ on account of aqeedah, his answer would not be any different to this word. All of them – the Shi’ite Rafidi, the Khaariji, the Nusayri Alawi – would say, “I am a Muslim”. Hence, this is not sufficient in these days.”

Questioner: “In that case I say, I am a Muslim upon the Book and the Sunnah.”

Shaikh al-Albaani: “This is not sufficient either”.

Questioner: “Why?”

Shaikh al-Albaani: “Do you find any of those whom we have just mentioned by way of example saying, ‘I am a Muslim who is not upon the Book and the Sunnah?’” Who is the one who says, ‘I am not upon the Book and the Sunnah?’”

At this point the Shaikh then began to explain in detail the importance of being upon the Book and the Sunnah in light of the understanding of the Salaf us-Saalih...

Questioner: “In that case I am a Muslim upon the Book and the Sunnah with the understanding of the Salaf us-Saalih”.

Shaikh al-Albaani: “When a person asks you about your madhhab, is this what you will say to him?”

Questioner: “Yes”.

Shaikh al-Albaani: “What is your view that we shorten this phrase in the language, since the best words are those that are few but indicated the desired intent, so we say, ‘Salafi?’”
End of quotation.

Hence, the point is that naming with “Muslim” or “Sunni” is not enough, since everyone will claim that. And Imaam al-Albaani emphasised the importance of the truth being distinguished from the falsehood – from the point of view of the basis of manhaj and aqidah, and that is taking from the Salaf us-Saalih, as opposed to the various sects and groups whose understandings are based upon those of their mentors and leaders and not that of the Salaf, **fundamentally**.

3) Calling Oneself a Salafi is a Blameworthy ‘Tazkiyah’ of Oneself

And this doubt has been answered by our Mashaayikh: Allaamah, ‘Abdul-‘Azeez Ibn Baz – the [former] mufti of Saudi Arabia was asked: What do you say about the one who calls himself ‘Salafi’ or ‘Athari’? Is this a tazkiyah (purification) of his own self? So he replied – may Allaah have mercy upon him – **“When he is being truthful [in his claim] that he is Salafi or Athari then there is not harm in that,** [this is] similar to what the Salaf used to say, ‘So and so is a Salafi’, ‘So and so is Athari’. **This is a tazkiyah (commendation) which is necessary, a tazkiyah that is obligatory.”** (Cassette: Haqq ul-Muslim 16/1/1413 Ta’if)

Shaikh Salih al-Fawzan was asked **“Is the one who gives himself the title of ‘as-Salafi’ considered to have set up a ‘hizb’?”**. To which he replied, **“There is no harm in labelling oneself with Salafiyyah when it is in truth.** However, if it is merely a claim then it is not permissible to label oneself with Salafiyyah, whilst one is upon a manhaj other than that of the Salaf.” (Al-Ajwibah al-Mufidah p.16)

As for those who wish to discourage others from ascribing themselves to the Salaf and claim that it is a tazkiyah (self-praise)³⁹ then their machinations are not hidden from us. Rather, Shaikh ul-Islaam refuted this false claim centuries ago and made it obligatory to accept the ascription of a person to the Salaf – and held it to be by unanimous agreement – since the aqidah and manhaj of the Salaf is nothing but the truth. But when it is the case that the manhaj of these people (the false claimants) is adulterated and their ascriptions are to the figureheads of Ikhwaan or the biased partisans who have been poisoned by the methodologies that oppose the Book and the Sunnah, then it should come as no surprise that they wish for the people to detach themselves from the Salaf – since that is the only way that their falsehood can remain undetected.

³⁹ Such as al-Khadhdhaabee, the wanton pretender and enemy of Ahl us-Sunnah, the Salafis.

4) Salafiyyah Causes Disunity

When it is the case that Salafiyyah is the understanding of the Book and the Sunnah upon the understanding of the Salaf of the Ummah and the Messenger (sallallahu alaihi wasallam) stated, *“And this Ummah will split into seventy-three sects, all of them in the Hellfire but one”*. They said, which one is this O Messenger of Allaah? He replied, *“They are those who are upon what I and my companions are upon today”* (Tirmidhee, no.2643) – and when it is also the case that the splitting occurred by their abandoning the correct understanding, then Salafiyyah is but the way forward for unity and is not splitting or sectarianism. As Shaikh Salih al-Fawzaan said, **“As-Salafiyyah (i.e. the Salafis) is the Saved Sect, and they are Ahl us-Sunnah wal-Jamaa’ah. It is not a hizb (party) from amongst the various parties, those who which are called “parties” today ... Hence Salafiyyah is a group of people (i.e. the Salafis) upon the madhhab of the Salaf, upon what the Messenger (sallallahu alaihi wasallam) and his companions were upon and it is not a hizb from amongst the contemporary groups present today.”** (Cassette: “at-Tahdheer min al-Bid’ah” second cassette, delivered as a lecture in Hawtah Sadeer, 1416H).

Thus, Salafiyyah, is an embodiment of what the Prophet (sallallahu alaihi wasallam) left for his Ummah, whose night is like its day, pure clarity and anyone who departs from it will be destroyed, that is, he will enter into splitting, differing and fall into the sects that have been threatened with the Fire. Therefore, Salafiyyah calls to a return to that which the Prophet (sallallahu alaihi wasallam) and his companions were upon can never be considered to be splitting.

Shaikh Saalih al-Fawzaan was asked, “The call to the manhaj of the Salaf and firmly adhering to it has increased – and all praise is due to Allaah, however there is one who says, “This da’wah (to correction of manhaj) leads to splitting of the ranks and its plundering and leads to the Muslims attacking one another, so that they become occupied with each other and are led to forget their enemy in truth”. So is this correct? And what is your advice and direction?”

He replied, “This is turning the realities the other way around because calling to Tawheed and the manhaj of the Salaf us-Saalih unites the word (of the Muslims) and unifies the ranks, as Allaah the Most High says, **“And hold fast all of you together to the rope of Allaah, and do not be divided amongst yourselves”** (Aali Imraam 3:102), and He also said, the Most High, **“And this Ummah of yours is a single Ummah, and I am your Lord, there worship Me (alone)”** (Anbiyaa 21:92). Therefore, it is not possible for the Muslims to become unified except upon the word of Tawheed and the manhaj of the Salaf. But when they allow methodologies (manaahij) which oppose that [such as Qutubism, Turaathism, Suroorism, Hizbism and so on, Trans.] they become divided and differ amongst themselves, as has occurred. **The one who calls to Tawheed, therefore, and to the manhaj of the Salaf**, is the one who actually calls to unity. And the one who calls to other than that [such as the Qutubi, Turaathi, Suroori, Hizbi, Trans.], then he is the one who calls to differing.” (al-Ajwibah al-Mufidah, no. 49).

And indeed those who call to unity based upon other than the manhaj of the Salaf, and whose methodologies (manaahij) are other than those of the Salaf in the issues of calling to Allaah, correction and rectification, advising and correcting the Rulers, takfir and haakimiyyah and so on, then they are the ones who cause (and have caused) differing and disunity and who have led to the development of *hizbism*, as is clearly and manifestly apparent, walhamudlillaah.

5) The Salafis Think Only They Are Correct

We have to make a distinction between that which is being ascribed to – which is the way of the Salaf – and the one who is ascribing himself to this. In absolute terms, that which is being subscribed to, that is the way of the Salaf, is nothing but the truth embodied, in both general specific terms, in issues of aqidah and manhaj, usool and furoo’ – and no-one denies or negates this save a heretic.

As for the one who subscribes himself to the Salafi Way, then in the basis of his ascription – which is to that which cannot err – then he is correct in that, and what is in opposition to this, is but error and misguidance. We mean here from the point of view of the generality of aqidah and manhaj and the usool of the religion. This is because the aqidah and the manhaj and the usool of the Salaf of all the ages is the same and they are united upon all of that.

Hence, one who is a Salafi and is true in his ascription to the Salaf and who proceeds upon knowledge and action, imitating their way, then he is correct in all of that inshaa’llah. And this person will either know the way of the Salaf in general terms, and he knows it to be correct, even though he may be ignorant of its particulars, yet he is still correct in considering their way – and his way of following and imitating them – to be the truth and whatever is in opposition to it, to be falsehood. Or he will know the way of the Salaf in both general and specific terms, in terms of aqidah and manhaj and usool and furoo’ and he will be correct in the majority of that which he holds onto and acts upon, and all of this is dependent upon his sincerity in learning and his zeal for acquiring knowledge and acting upon it.

As for the individual being correct in every single issue from the subsidiary matters, then if one makes that claim, then he is in error. Since it is not possible for any one to be correct in every single subsidiary issue of the religion, since firstly, it is not possible for him to have knowledge of all of that, and secondly, when the Imaams of the past did not attain that, it is hardly likely that any of the followers of the latecomers will ever reach that. Hence, in the subsidiary matters it is possible for the Salafi to be in error, yet that does not negate his being correct in his aqidah and manhaj, and in general terms to be upon that which takes him out from being within the seventy-two sects of innovation and misguidance.

However, it is often the case that the one subscribing to the way of the Salaf and making an outward display of that is in fact upon the astray methodologies, yet he proclaims orthodoxy and pleads a sound aqidah and manhaj. Though he may be of sound aqidah,

he may upon an adulterated manhaj. In this situation, such a one is not correct or truthful in his ascription, since he has a manhaj other than that of the Salaf, and this is determined by looking and seeing: Does he defend Sayyid Qutb? Does he subscribe to the views and scandals of Abdur-Rahmaan Abdul-Khaaliq? Does he praise Mohammad Qutb and take him as a guide and leader. Does he defend and aggrandise Hasan al-Bannaa? Does he speak with the terms and phrases of the Innovators, “al-Ummah al-Ghaa’ibah” (The Absent Ummah), “Shabaab us-Sahwah” (The Youth of the Awakening), “Tawhid ul-Haakimiyyah”, does he employ the bid’ah of “al-Muwaazanah” and other such phrases which have become the slogans of the Innovators. So we look and see, what other affiliations does he have, who does he mix with, who does he talk to, what are the books that he refers to, and in this manner we come to know of his true orientation in his manhaj, and from this we come to know whether he is an imposter, claiming the way and manhaj of the Salaf, yet upon other than it.⁴⁰

6) The Salafis Are Arrogant And Have Bad Manners

And this is a very subtle matter, requiring careful thought and deliberation. As for bad manners, then this is often due to the upbringing and nature of the individual, his characteristics and his personality, and it is not necessary a reflection of the base and foundation, the aqidah and manhaj of the Salaf, which is nothing but the truth. So a person may be in need of correcting his manners and calling with wisdom (that is the Sunnah) and beautiful argumentation, so that his invitation is more readily accepted. But this is not pretext for rejecting the validity and correctness of the way of the Salaf and ascribing oneself to it, since that is the only way of deliverance. So we make a difference between what sometimes occurs from some of the Salafis of bad manners, and between what is actually a knowledge-based manhaj that is derived from the Book and the Sunnah. The blame is upon the individual and not the base and foundation. The same can be said about every other Muslim, regardless of what astray methodology or heretical belief he subscribes to, amongst them are those with evil manners and bad habits. But a manhaj or aqidah is judged according to its agreement or disagreement with what the Prophet (sallallaahu alaihi wasallam) and his Companions and the Salaf were upon, **fundamentally**, not by the behaviour of its people. Refer also to the next doubt for more clarification.

As for arrogance, then sometimes this may occur from an individual, in which case he is censured, yet in other cases it is perceived to be arrogance, though the individual does not have any arrogance but only love for the truth, being certain in that truth⁴¹ – but he is understood to have arrogance by his counterpart or opponent or the one that he is inviting. And it can often be the case that arrogance is actually on behalf of the one who does not accept the truth of what is being said by the one who subscribes to the Salafi aqidah and manhaj (and who is not a false pretender from amongst the biased

⁴⁰ And refer to the Chapter: “**Judging a Claimant to Salafiyyah By His Companionship**” in this treatise, which has already preceded.

⁴¹ And there is an extremely fine line between “sure certainty in a matter” and “arrogance in a matter” – so beware and don’t be hasty...

partisans!!). Remember this, for this is often the case. As the Messenger (sallallaahu alaihi wasallam) said, “*Arrogance is rejection of the truth, and looking down upon the people*”. **Many of those who claim the Salafis are arrogant, then refuge is from Allaah, in truth they are the arrogant ones for they do not accept the true call and the correct da’wah, out of arrogance, and then they accuse the Salafis of being arrogant. So remember this, for every coin has two sides.**

Consider, a Salafi may be inviting a person to the truth, in a matter in which he knows that he is correct. He is harsh and insists that he is correct and so he is accused of being arrogant, though the only reason he has exhibited this behaviour is his love for the truth and upholding the truth. Even though we may say that his action is incorrect and misplaced and his great zeal has led him to behave inappropriately, either due to lack of knowledge or due to bad manners. So it is upon him to correct all of that. Otherwise the one being invited ends up not accepting the truth on account of the way it was presented.

So we say that arrogance may sometimes be exhibited, and this returns back to the individual, not the manhaj or aqidah he subscribes to. Indeed, we can say that many of the Sufi Heretics are indeed arrogant in their claim of sure deliverance from the Fire and their requesting submissive obedience from their herd of followers – thinking themselves to be above the people. And we can extend this to all of the sects and groups of innovation. Arrogance is found everywhere and is not a referent point for whether a person’s manhaj and aqidah is correct or not. Rather the manhaj and aqidah itself is the referent point, and all of that is thrown against what the Salaf were upon.

We leave you with the remainder of the discussion between Imaam al-Albaani and the questioner concerning naming with “Salafiyyah”:

Questioner: [Continuing from where we left off] “Alright, I will submit to you and I say to you: Yes (I agree about summarising with saying ‘I am Salafi’), yet my belief is what has preceded, since the first thing that a person thinks of when he hears that you are a Salafi is that he recalls much of the experience he has had and which has involved severity which leads to harshness, all of which sometimes occurs from the Salafis.”

Shaikh al-Albaani: “Lets accept that your words are correct. If you said ‘I am a Muslim’, will not a person’s think of a Shi’ite Rafidee, or a Druze or an Ismaa’eeli (and incline to him).”

Questioner: “It is possible, however, I will have followed the noble verse, “He has named you Muslims”.

Shaikh al-Albaani: “No my brother! You have not followed the verse, **since the verse means the correct form of Islaam**. It is necessary that you address the people according to their level of understanding... so will anyone understand from you (when you say ‘I am a Muslim’) that you are indeed a Muslim with the desired meaning in the verse (of correct Islaam)? As for the various cautionary matters you have mentioned, then these are sometimes correct and sometimes they are not correct. Since your saying about harshness,

then this can sometimes occur from individuals, yet this is not representative of a methodology that is tied to knowledge and belief. Leave aside individuals for now, we are actually talking about manhaj (methodology). This is because when we say Shi'ite, or a Druze, or a Khaarijee, or a Soofee, or a Mutazilee, the various cautionary matters you raised come into play (and can apply to them aswell). Hence, this is not the subject of our discussion. We are investigating a name which gives evidence to the madhhab of an individual and by which he worships Allaah... Are not all the Companions Muslims?"

Questioner: "Naturally."

Shaikh al-Albaani: "However, there was amongst them, one who stole, or fornicated, but this does not allow any of them to say, 'I am not a Muslim', rather he is a Muslim and a Believer in Allaah, as a chosen way, however he sometimes opposes his chosen way, because he is not infallible. And it is for this reason that we – may Allaah bless you – are speaking about a word which indicates our aqidah and our thought and our starting point in our lives and which relates to the affairs of our religion by which we worship Allaah. As for the issue of so and so who is harsh and so and so who is lax and too soft, then that is an entirely different issue.... I wish that you would reflect upon this concise word (i.e. Salafi) so that you do not persist upon the word 'Muslim'. And you know that there is no one who will understand what you really intend (by using the word 'Muslim' alone) ever..." End Quote (Cassette "I am a Salafi").

And inshaa'allah, this explains our intent and the important differentiation that we had alluded to earlier in replying to this doubt.

7) The Salafis Lack Piety Whereas Other than Them Are Pious and Abstemious

And this too is a very old doubt which has been answered by the Salaf themselves, those of old. And we merely leave you with their words:

Ibn Abbaas (d. 68H) said: "Indeed the most detestable of things to Allaah are the innovations." (Reported by al-Bayhaquee in as-Sunan al-Kubraa 4/316)

Ibn Umar (d. 84H) said: "Every innovation is misguidance, even if the people see it as something good." (Reported by Abu Shaamah no. 39)

Sufyaan ath-Thawree (d. 161H) said: "Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from." (Reported by al-Laalikaa'ee no. 238)

Imaam ash-Shaafi'ee (d. 204H) said: "That a person meets Allaah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs." (Reported by al-Bayhaquee in al-I'tiqaad p.158)

Al-Layth bin Sa'd (d. 175H) said: "If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So Imaam as-Shaafi'ee then said: "'He (al-

Layth) has fallen short. If I saw him walking in the air I would not accept from him.” (Reported by as-Suyooti in al-Amr bil ‘Ittibaa wan-Nahee anil Ibtidaa’.)

Yunus bin Ubaid said to his son, “I forbid you from fornication (zinaa), stealing and drinking wine. However that you meet Allaah with any of these sins is better to me than that you meet him with the view of Amr bin Ubaid and the associates of Amr (i.e. the Mu’tazilah).” (al-Ibaanah 2/466).

Sa’eed bin Jubair said, “That my son accompanies a sinful and cunning scoundrel who is a Sunni is more beloved to me than that he accompanies a devoutful and worshipful Innovator.” (al-Ibaanah no. 89).

Imaam Al-Barbahaaree said, “However, if you see a person whose manner and opinion is despicable, he is wicked, sinful and oppressive, yet he is a person of the Sunnah, accompany him and sit with him, since his sin will not harm you. **If you see a man who strives hard and long in worship, is abstemious, being continual in worship, except that he is a person of innovation, do not sit with him, do not listen to his words and do not walk along with him, since I do not feel safe that you will not eventually come to be pleased with his way and go to destruction along with him.**” (Sharh us-Sunnah no. 149).

Imaam Ahmad said, “The graves of Ahl us-Sunnah from those who committed the major sins are like gardens. And the graves of Ahl ul-Bid’ah from amongst their abstemious pious ones are hollow and empty. The sinners of Ahl us-Sunnah are the Awliyaa’ (Friends) of Allaah and the abstemious pious ones of Ahl ul-Bid’ah are the Enemies of Allaah.” (Tabaqaat ul-Hanaabilah 1/184).

Consider well, O Sunni, what our Pious Forefathers have left for us as a legacy and as an admonition. When it is the case that Innovations in aqidah and manhaj are the cause of splitting and differing, and lead to the emergence of sects, and these sects have been threatened with Fire, and when it is also the case that Shaytaan beautifies the Innovations and makes them appealing and to be guidance and light, then the People of Innovation and Adulterated Principles are more dangerous and harmful than a sinful, villain from Ahl us-Sunnah – because the former deceive the people with their beautiful speeches of magic and calls to rectification and correction and so on...

For you know of your crime with the latter (the sinful villain) and can repent from it and amend your ways, but when you take as your friend Adnaan Ar’oor the Qutubist Politician, Mohammad Qutb the Takfiri Khariji, Mohammad Suroor the Takfiri Qa’dee, Abdur-Rahmaan Abdul-Khaaliq the Shurocrat and Sworn Bannaawi, or Salman al-Awdah, the Democratic Revolutionary, or Safar al-Hawaali, the Puppet of Mohammad Qutb, who in his ignorance of the reality of Irjaa’, accuses the whole Ummah and its Imaams with it, then you think them to be upon guidance and you think their adulterated principles and innovatory methodologies to be the truth embodied and you think that these principles and methodologies are a deliverance for the Ummah, and so you affiliate yourself with them and show loyalty and disownment for their sake and thus fall into the Fire, the while you think yourself to be a rightly guided “Salafi” (!), yet you

are nothing but a *hizb* (sect) from amongst the *ahzaab*, upon other than the Manhaj of Nubuwwah – wal-‘Iyaadhu Billaah.

8) The Salafis Are Not Concerned With the Affairs of the Ummah

And this is a mighty slander and great fabrication and one that will cause its perpetrator humiliation in the life of this world before the Hereafter. And so we caution Abdur-Rahmaan Abdul-Khaaliq, his loyal servant, Abdur-Razzaaq ash-Shayjee, that oppressive Qutubist of the West, Ali at-Timimi, his despondent associate and the remainder of the herd to repent to Allaah and to seek his forgiveness for their iniquity and their attack against the da’wah of Imaam al-Albaani and Imaam Ibn Baaz, that of Tasfiyah wat-Tarbiyah and their truthful concern with the affairs of the Ummah and their directing them to the methodology of the Prophets in calling to Allaah, and leaving aside what is other than that from the innovated methodologies and adulterated principles.

Have the compound ignorants feigned ignorance of the saying of Imaam Maalik, “The latter part of this Ummah will not be rectified except by that which rectified its ealier part.”?!!

Do you not see how they accuse Imaam al-Albaani of negating Jihaad? Yet he is the true caller to the true Jihaad, the one built upon the correct foundations, with the correct precursors?! Do you not see how they call us Murji’ah with the Rulers. Is this how they wish for us to be concerned with the affairs of the Ummah?! Takfir and Bolshevism? Do you not see how they call us Qadariyyah with the Jews, Christians and Infidels? Do you know what they mean? They mean that because we call to the methodology of the Prophets in calling to Allaah in correcting the people beliefs and orientations from the impurities of innovation, fabricated ahaadeeth and so on, and then call them to be cultivated upon all of that, such that the true and successful Jihaad will bear its fruits – inshaa’llallah – and because we do not indulge in their exaggerated “Fiqh ul-Waaqi”, or their adulterated Politics or Shurocracy – that we are submitting and compromising with the present day status-quo of the domination of the enemies and that we claim that it is the qadr of Allaah, hence we can do nothing to change it?!

Pray tell, in Allaah’s name, what fruits and benefits have the Qutubi, Bannaawi, Hizbi da’wahs of Qutb, Suroor, Ar’oor, Abdur-Rahmaan Abdul-Khaaliq, Safar and Salmaan brought for the Ummah. There in Syria you had 40,000 slaughtered and more repression and oppression on account of the type of activity promoted by al-Hawali and al-Awdah in recent times, and there you have thousands more in Egypt and then in Algeria, where latest official figures of two months ago, reached 100,000 the vast majority of them civilians, and there you have the Scientific Salaf Movement of Abdur-Rahmaan Abdul-Khaaliq and the sect of Turaathiyyah supporting a Rafidi candidate for the elections in Kuwait and collaborating with the Rafidites⁴² – and then denying it afterwards. Pray tell, in Allaah’s name, where are your fruits?!

⁴² There occurs in the cassette: “Silsilah al-Hudaa wan-Noor” (1/352) the following discussion between Shaikh al-Albaani and a questioners, asking about the Shaikh’s position on parliamentary elections: “We

have heard that you said – O Shaikh – that it is permissible to enter into parliamentary elections, but with conditions?!”

Shaikh al-Albaani replied, “**No it is not permissible.** These conditions – when they are any – are purely theoretical and speculative, and not knowledge-based. So do you remember my conditions that I stated?”

The questioner said, “The first is that a person should protect his own self (i.e. protect his religion)”. The Shaikh asked, “And is this possible?” The questioner replied, “I have never exercised this (so I do not know)”. The Shaikh said, “And if Allaah wills you will not exercise this! It is not possible to meet these conditions. And we observe many of the people who at the beginning of their lives – we could see from their appearance, from their clothes, from their beards – and then when they entered the Parliament, then their appearance changed! And following that they began to justify it... And likewise we would see people entering the Parliament with Islamic Arabic clothing and then after a few days they changed their clothing!! So is this an evidence of corruption or of rectification?!”

They questioner said, “Shaikh, I mean the brothers in Algeria, and their work there and their entry into the Political arena?” The Shaikh replied, “**We do not advise this! We do not advise political work these days in any of the Islamic countries...**”

And the great wisdom in this is only too obvious and manifest for the Salafi, Athari, Sunni to be worthy of further commentary...

BENEFIT: ALL THE AHL UL-AHWAA ARE UNITED UPON HATRED OF AL-ALBAANI AND HIS MANHAJ

Know O Sunni, that all of the Ahl ul-Ahwaa from amongst the Qutubiyyah Jadeedah, Turaathiyah, Surooriyyah and other than them from amongst those who have strayed are all united upon hatred of the manhaj of Imaam al-Albaani of at-Tasfiyah wat-Tarbiyah – even though they may plead love of him, and praise him for his adeptness in hadeeth and so on. For when Imaam al-Albaani prevented them from their promotion of “political activity” in the lands of the Muslims and other than them, they suspected him with evil. And when he spoke on the issues of Jihaad with profound wisdom and deep depths of understanding - and spoke nothing but the truth in all of that, they suspected him of evil. And when he spoke against their mentors and leaders, “The Khawaarij of the Era” in 1417H and after, they suspected him of evil. So some amongst them were explicit in their hatred and others concealed it. Then when they had been exposed and the truthfulness of what Imaam al-Albaani had opined – because he is indeed an erudite Imaam, deeply perceptive of the state and condition of the Ummah and upon the Rabbaani Manhaj of Nubuwwah – they then began to hide what they had revealed and subsequently displayed outward love of him – as they continue to do so, all in order to hide their scandal and debauchery.

Know O Sunni, that the acid test between a true adherent to the Rabbaani Manhaj of Imaam al-Albaani and a wanton pretender and follower of the decrepid manhaj of the Biased Partisans, Mohammad Suroor, Mohammad Qutb, Abdur-Rahmaan Abdul-Khaaliq, Salmaan al-Awdah, Safar al-Hawaali and many others is the following: Determine his opinions on the following:

1) Imaam al-Albaani’s description of the newly-arisen, foolish-minded as “The Khawaarij of the Era” 2) Imaam al-Albaani’s description of their manhaj as Ikhwaani 3) Imaam al-Albaani’s viewpoint on “Madaarik un-Nadhar” of Shaikh Abdul-Malik ar-Ramadaanee 4) Imaam al-Albaani’s supplication against anyone who criticises Shaikh Rabee’ that Allaah breaks his back 5) Imaam al-Albaani’s admission that the Shaikhs of Madinah were more knowledgeable of the “Khawaarij” of our times than himself 6) Imaam al-Albaani’s viewpoint on political activity in the current times 7) Imaam al-Albaani’s viewpoint on al-Muwaazanah and it being the way of the Innovators 8) Imaam al-Albaani’s praise of Shaikh Rabee’ (in 1999) and his book in refutation of Sayyid Qutb 9) Imaam al-Albaani’s description of Shaikh Rabee’ as the Carrier of the Flag of al-Jarh wat-Ta’del 10) Imaam al-Albaani’s statement that Shaikh Rabee’ has not erred in a single point of methodology 11) Imaam al-Albaani’s description of those who accuse him of Irjaa’ as being upon the “evil of misguidance, ignorance and scum”.

So what concern for the Ummah have they shown and brought?! And compare that to the Rabbaani Ulamaa in truth, the likes of Imaam al-Albaani, Imaam Ibn Baaz, Shaikh Ibn Uthaimeen, Shaikh Rabee' bin Haadee, Shaikh Muqbil bin Haadee and others, whose da'wah is clear, open, manifest, and which is representative of true rectification and addresses the real issues.

And all of this – the accusation of not being concerned with the affairs of the Ummah - is but the mightiest of fabrications and the greatest of slanders, for the Salafis, Ahl ul-Hadeeth wal-Athar, those who hold steadfast to the aqidah and manhaj of the Salaf - **and they understand and deal with current events in light of the aqidah and manhaj of the Salaf, not understand and treat the aqidah and manhaj of the Salaf in light of current events; for the da'wah of the Salafis is based around the aqidah and manhaj of the Salaf and the da'wah of other than them is based around events**⁴³ - then they have the greatest of concern for the Ummah and its well-being, since what they call to and what their da'wah is based upon is the basis of every good and success in the life of this world and the Hereafter, for they call for the correction of the base and foundation, whereas the Innovators and Biased Partisans of our times call for the correction of side issues and treatment of the symptoms. And to see an illustration of the fruits of our da'wah, that of the Prophets and their Inheritors, then refer to CAF020002: "Shaikh ul-Islaam Strikes Important Lessons For the Ummah", and to see the difference between the da'wah of truth and the da'wah of fanciful and hallucinogenic Qutubism, refer to GRV070003, "Elementary Qutubism" and GRV070004, "Intermediate Qutubism".

So when you see or hear the responses, you will come to know the difference between a Sunni, Salafi and a Bid'iyy, Hizbiyy, poisoned from the direction of the Qutub, Hizbi da'wah of Mohammad Qutb and Abdur-Rahmaan Abdul-Khaaliq.

⁴³ And this is a mighty and profound point, if you would but take an hour or so to reflect upon it!

Subtreatise: A Practical Illustration of the Setting up of Figureheads and Type of Hizbism Currently Under Discussion

Words of Shaikh Muqbil bin Haadi'ee, Establisher of the Sunnah, Destroyer of Innovation: taken from a cassette recorded on the 22nd Shawwaal 1416H, corresponding to Thursday 23rd March 1995.

The Noble Shaikh said:

'Abdur-Rahmaan 'Abdul-Khaaliq and Ihyaat-Turaath al-Islaamee, ...so we have said that it is fitting that it should be said that 'Abdur-Rahmaan 'Abdul-Khaaliq is 'salafti' the 'seen', the 'laam' and the 'faa' [are] from Salafiyyah, and the 'taa' and 'yaa' [are] from, 'Deemooqaraatiyyah,' (i.e., Democracy)! So the like of this one, my brothers, the like of 'Abdur-Rahmaan 'Abdul-Khaaliq in the condition he is now upon, he is to be mentioned with criticism only (jarh) and not with words in his favour (ta'deel). When he was in the city of Allaah's Messenger (sallallaahu alaihi wasallam), he was upright, and at the start of his affair in Kuwait he was also upright.

Listen Jami'yyah Ihyaat-Turaath, (The Society for the Revival of Islamic Heritage) deserves the criticism, since it has divided the callers to Allaah; 'Then what, O my brothers. Then the matter is that they know the Suroorees are justly criticised, so are we to say, 'We must mention the good qualities along with the evil?' As will follow, they do not deserve that their good deeds are mentioned: **"Perish the two hands of Aboo Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames."** al-Masad (111):1-5 And al-Imaam al-Bukhaaree gave the chapter heading to it [i.e., the above ayah] in the Chapter of Funerals, 'Chapter: Talking about the wicked from the dead.' (vol. 2, p. 270)

And Moosaa said to his companion: **"Verily, you are a plain misleader!"** al-Qasas (28):18 And also Allaah says: **"And obey not everyone who swears much, and is considered worthless. A slanderer, going about with calumnies, hinderer of good, transgressor, sinful, cruel, after all that base-born (of illegitimate birth)."** al-Qalam (68):10-13

So was it mentioned, O brothers that these people possessed the courage of the Arabs, or that they welcomed the pilgrims and that they had some good qualities? This was not mentioned ' what was mentioned was their kufr ' and Allaah's aid is sought'. Then after this it was if they were influenced by the da'wah of Ikhwaanul-Muslimeen. They were influenced in the question of organisation and the matter of Hizbiyyah and elections, and democracy and ... what is important is that 'Abdur-Rahmaan 'Abdul-Khaaliq degenerated: **"And recite (O Muhammad (s)) to them the story of him to whom We gave Our Aayaat, but he threw them away, so Shaitaan followed him up and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog, if you drive him away, he lolls his tongue out or if you leave him alone, he (still) lolls his tongue out."** al-A'raaf (7):175-176

He degenerated, then after this also some of the noble brothers from Kuwait such as 'Abdul-Lateef ad-Dirbaas and a group of the brothers, he used to call them, 'The Juhaymaanees.' He called them 'The Juhaymaanees' and they were not followers of Juhaymaan, they were followers of the Book and the Sunnah. Yes, O our brothers then he went further into the use of images, yes, that which he had previously attacked. Also his attacking the noble scholars and saying that they do not know anything about knowledge of the state of affairs.

And I regard his greatest sin to be his splitting up the Ahlus-Sunnah. Dividing the callers to Allaah. Yes, he misled them with his deenaar not with his thoughts. So he established centres, O impoverished ones of the Jam'iyyat ut-Turaath, he established centres from Kuwait to Indonesia, from Kuwait to Egypt, from Kuwait to the Emirates, from Kuwait to so and so.

Establish centres and the Jam'iyyah will pay for it. I say: It is a mistake to give money to Jam'iyyah Ihyaat-Turaath. It is a great error since they use it to split up the Ahlus-Sunnah. So they split up the Ahlus-Sunnah in Jeddah, and they split up the Ahlus-Sunnah in Sudan, and they call his companions the Jamaa'ah of self-interests. Yes, and here we have a group of the dregs also whom he has beguiled with his deenaars, not with his ideas. And we gave the good tidings to the Salafi youth of Kuwait that Jam'iyyah Ihyaat-Turaath spend huge sums of money upon those who have metamorphosed here in Yemen, and that their call is dead and has no effect. And it has been said by some in Kuwait that we will not have any da'wah as long as Muqbil is in Yemen. Yes, from the favour of my Lord, because you have segregated yourself, O you who says that we will not have any da'wah in Yemen as long as Muqbil is in Yemen.

And we are resolved to assail you with tapes and books sent to Kuwait. Yes, by Allaah, Aboo Talhah informed me, O my brothers, Aboo Talhah al-Hadramee said, after they heard your tapes and your books, 'Learn! Learn!' He said, 'Then I visited them after a month and found them saying, 'Shaikh 'Abdur-Rahmaan is sometimes correct and sometimes wrong. Some things he is ignorant of and some things he knows. What is that which is the final proof? The final proof is the evidence.' [This change, after listening to these tapes etc., occurred] in the shortest possible time, and all praise and thanks are for Allaah and it is from the favours of Allaah. So we are resolved to assail with our tapes and our books the Jam'iyyah Ihyaat-Turaath and 'Abdur-Rahmaan 'Abdul-Khaaliq, and the unsteady 'Abdullah as-Sabt, and [regarding him, i.e., as-Sabt] what is correct is that in 'Aqeedah he is alright and in knowledge of the Ikhwaanul-Mufliseen he is alright, but some of our brothers have heard a self-contradictory tape of his, sometimes he affirms Hizbiyyah [and at] others he forbids it - on a single tape! Sometimes he affirms the Jamaa'ahs [at] other times he rejects them. And this is how it is. Study, study O 'Abdullah Sabt.

I advise you for Allaah, seeking Allaah's Face, that you study and learn so that you may call to Allaah upon clear knowledge and not remain unsteady. What you are thanked for is what I hear that you say on a tape, '...Aboo 'Abdur-Rahmaan Muqbil al-Waadi'ee is a Salafi, a Sunni, I do not accuse his Salafiyyah or his being a Sunni...' but even if he spoke

about me day and night, and I inform you that I do not speak about you, by Allaah, out of anger, but because the Religion obligates this upon me, that I should speak and warn against your Hizbiyyah and that which you are upon, so that you may free yourselves before Allaah from Hizbiyyah. This is an obligation, 'Whoever amongst you sees an evil then let him remove it with his hand, and if he is not able, then with his tongue, and if he is not able then with his heart and that is the weakest of Imaan.'

Scandalous deeds, scandalous deeds, O our brothers, scandalous deeds in Yemen - yes, 'Abdul-Qaadir and Muhammad 'Abdul-Jaleel, the Kuwaitees, came and gave them wealth and what happened, they started trying to gain sole control of it and cutting off from one another because of it, to the point that a brother visited me, whose name was Muhammad, and he was the editor-in-chief of the Kuwaiti magazine, 'al-Furqaan,' I do not know if he is now, so I said to him, 'What is this?' So he said, 'We have never been struck in the face in any land like the slap in the face we received in Yemen!'

Yes, the people of Yemen, O my brothers, will eat up a party's wealth until its money dries up, then they will move to a different party until they use up its funds, then they move to another party and use up its funds and then abandon it and so on. So they will devour Ihyaa at-Turaath until they have devoured whatever it has and then move to a different party, then a different party, then a different party, and Allaah's aid is sought' Then my advice for 'Abdur-Rahmaan Abdul-Khaaliq is that he should go and learn, and take a book and sit in the gathering of Shaikh Ibn 'Uthaimain, that Shaikh about whom they say that he does not know anything of the state of affairs; or Shaikh Ibn Baaz, that Shaikh about whom they say that he doesn't know anything about the state of affairs.

He should take a book and humble himself for Allaah, the Mighty and Majestic, and learn. I advise him, seeking Allaah's Face, and I had said to some Kuwaiti brothers, 'Your da'wah has been continuing for a long time, since we were in al-Madeenah, and you still haven't managed to produce one student of knowledge,' not even one, O 'Abdur-Rahmaan 'Abdul-Khaaliq?! And he said to me, 'You are correct,' and he was from Jam'iyyah Ihyaa at-Turaath and they are fervent adherents of the Jam'iyyah, and they said, 'When we saw that this was the case we started increasing the number of our students in the Saudi Universities.'

Yes and after this I advise the Kuwaiti youth to leave him and keep away from him: **"And (remember) the Day when the Zaalim will bite at his hands, he will say, 'Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Quraan) after it had come to me. And Shaitaan is ever a deserter to man in the hour of need."** al-Furqaan (25):27-28

I advise you, O Kuwaiti youth, to often remember and think, 'Is 'Abdur-Rahmaan 'Abdul-Khaaliq more knowledgeable or Ahmad ibn Hanbal? Does 'Abdur-Rahmaan 'Abdul-Khaaliq have more Taqwaa of Allaah or Ahmad ibn Hanbal? Is 'Abdur-Rahmaan 'Abdul-Khaaliq more pious or Ahmad ibn Hanbal? Yes, O our brothers, if we were blind followers we would have blindly followed Ahmad ibn Hanbal (rahimahullaah), but we

hold that Taqleed is forbidden, and you should be sure that you will remain blind for as long as you follow 'Abdur-Rahmaan 'Abdul-Khaaliq. 'Abdur-Rahmaan 'Abdul-Khaaliq who published his magazine 'al-Furqaan' in which he said, 'Saddaam is a Believer.' Yes, by Allaah, a Believer! Then after this what was the case, O our brothers - Saddaam the Ba'thee (Communist) - a Believer, but when he struck them, then what, O brothers? He changed from being a Believer to being a Kaafir before and after. We declared Saddaam a Kaafir before and after. So those who are emotional and speak according to emotions and are not firmly grounded in knowledge, they will certainly be like this.

A further matter, someone may say, 'The affair is over now, Shaikh Ibn Baaz wrote to him and he has withdrawn his sayings.'⁴⁴ I say: That which he has turned back from is nothing compared to his splitting the Ahlus-Sunnah, this is one thing. And in the hadeeth of Jaabir there occurs that Muhammad separates the people. The Prophet used to cause a split between the Muslim and the Kaafir. A man would be a Muslim and his wife a kaafir, so he would follow the Muslims and she would follow the kaafirs. A man would be a kaafir and his wife a Muslim, and so the opposite. So this is a separation.

But this one coming from behind, 'Abdur-Rahmaan 'Abdul-Khaaliq, I fear that he has been deliberately entered into the da'wah, he splits up the da'wah of Ahlus-Sunnah. So don't think that the matters that 'Abdur-Rahmaan 'Abdul-Khaaliq has retracted are everything that he is criticised for. It is not everything, and it is not even a tenth, nor even a twentieth, nor even a fortieth. And the reason for this is that he didn't fill himself up with knowledge.

So the refutation of our brother Rabee' ibn Haadee, I have read it, and what an excellent refutation, may Allaah reward him with good. He made clear what he is upon, and I say that if a fair minded person from the Kuwaiti youth were to read it, then he will free himself before Allaah from 'Abdur-Rahmaan 'Abdul-Khaaliq, and from 'Jami'iyyah Ihyaa at-Turaath' which supports 'Abdur-Rahmaan 'Abdul-Khaaliq.

Who is 'Abdur-Rahmaan 'Abdul-Khaaliq? He is nothing. It is the Deenaar that has made him something, and causes them to bring their pictures in the newspaper, and to do there activities, it is the Kuwaiti Deenaar. It is not 'Abdur-Rahmaan 'Abdul-Khaaliq. Yes I ask you, O 'Abdur-Rahmaan 'Abdul-Khaaliq, where is it more fitting that you should be if you are in reality a rectifier? Where would you be most needed?

Is your land Egypt or Kuwait! Yes, your land is Egypt, our brother, where there is the shrine of al-Badawee, your land is Egypt where there is the shrine of al-Husayn, as they claim it to be, the grave of al-Husayn, they claim; and your land is Egypt where even the old women say, 'O my master Husayn, send help to us.' So if you truly desired da'wah, then you would have returned to your land and established a centre there for da'wah, and taught the people within the limits of what you know, and you yourself should learn and

⁴⁴ And the truth of the matter is that after retracting, a diplomatic and political move, Abdur-Rahmaan Abdul-Khaaliq persisted in his innovation, as we have mentioned earlier in this discourse, so the hujjah was established against him and he showed persistence against the truth.... Which is why he was declared an Innovator.

take on the required knowledge, and Allaah's aid is sought. I hold that his speech is valueless and does not equal anything, this is one thing; and I also say that the magazine 'al-Furqaan' or the magazine of the beggars in Yemen, in which the foolish liar 'Ammaar ibn Naashir writes, I also have no intention to refute it since our refutations are upon people of knowledge. Like 'Alee Ridaa who spoke in criticism of four Ahaadeeth in the book 'al-'Ilal', so I rebutted him, al-hamdu-lillaah, in a small volume, this being from Allaah's favours. So we reply to students of knowledge. But as for people of worthlessness, then no.

If I were to put a rock in the mouth of every dog which yelped, then a few stones would be sold for a deenaar, if every time a fly buzzed I tried to drive it away, then the flies would be very important in my eyes.' It is just a magazine that comes out, or a book, for a single Kuwaiti deenaar which they pay, but it will die today, or tomorrow or the day after tomorrow. The people used to love 'Abdur-Rahmaan 'Abdul-Khaaliq, and they used to benefit from his books. But now only the people interested in money remain, such as Muhammad al-Mahdee. What is important as I have said to you is that those who follow him from the Sudanese are called the people of self-interests.

The one who sells the da'wah for the Kuwaiti deenaar is ruined and in loss: **"And who is better in speech than he who [says, 'My Lord is Allaah,' (believes in His Oneness), and then stands straight (acts upon His Order), and] invites (men) to Allaah and does righteous deeds, and says, 'I am one of the Muslims.'"** Fussilat (41):33

And ruined and in loss are those who sell the da'wah for the building of the mosque, 'Build a mosque for us and we are, if Allaah wills, Salafis.' Yes, but from the 'Salafi' way of 'Abdur-Rahmaan 'Abdul-Khaaliq which permits democracy, and permits elections, and which permits demonstrations.

But we are Salafis, we do not want your mosques. And we do not want your deenaars, Allaah has granted us sufficiency from having any need of that. And we do not want aid from you. We must make clear your errors and show how you are contrary to the Book and the Sunnah, and Allaah's aid is sought. And I hold that such as that does not deserve a refutation. And all praise is for Allaah, Shaikh Rabee' (hafidhahullaah) has done that which Allaah obligated upon him, and he is to be thanked for it.

Questioner: Is he an Innovator?

[Abdur-Rahmaan Abdul-Khaaliq] Yes, an innovator (Mubtadi') and let the one who is present inform the one who is absent. Since he calls to Hizbiyyah, and the Lord of Honour says in His Noble Book: **"And hold fast, all of you together, to the Rope of Allaah (this Quraan), and be not divided among yourselves."** Aali 'Imraan 3:103

And if there are amongst the scholars those who say that one who clings blindly to one of the four madhabs, or one of the madhabs, is to be counted as an innovator, as as-San'aanee mentions in 'Irshaadin-Nuqaad ilaa tayseeril-Ijtihad,' [then] one who sticks blindly to these detested forms of Hizbiyyah, this is to be counted as innovation. Likewise

also his fight against his brothers Ahlus-Sunnah, yes and how he attacks the people of Sunnah, and his affirmation of democracy, and maashaa-Allaah, with regard to working collectively, who denies collective work?! and says, 'As for me I shall work alone,' and Allaah says: **"Help you one another in al-Birr and at-Taqwa, but do not help one another in sin and transgression."** al-Maaidah (5):2. And the Prophet (sallallaahu alaihi wasallam) said, 'he Believer to the Believer is like a building, each part of it supports the others.' So who denies collective work?! But within the bounds of the Book and the Sunnah. What is collective work (to them)? The Ameer orders us to shave our beards, so we shave them, and the Messenger (sallallaahu alaihi wasallam) said, 'Shorten the moustaches and leave the beards.'

The Ameer orders us to have our photographs taken, so we have our photographs taken. The Ameer says that someone cannot work for Islaam except by committing something of that which has been forbidden. And this is how it is, O our brothers. And I praise and thank Allaah for the good that He has brought about at the hands of the callers to the Sunnah, from the people of the Sunnah in Yemen. Go out to your brothers whom they support with their deenaars, you will find them: **"Dead, lifeless, and they know not when they will be raised up."** an-Nahl (16):21

And they don't know when they will fall. They expect to fall, so go out to (look at) your brothers! As opposed to the da'wah of the people of the Sunnah, then it is as Allaah, the One free of all imperfections and the Most High, says in His Noble Book: **"See you not how Allaah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) the sky. Giving its fruits at all times, by the Leave of its Lord."** Ibraaheem (14):24-25

So all praise and thanks are for Allaah, the da'wah of Ahlus-Sunnah is widespread throughout Yemen, and in other than Yemen. I give you the good news that tapes come from Britain, and questions from Britain, and from America, and from Germany, and from many lands asking about 'Abdur-Rahmaan'Abdul-Khaaliq, and about 'Jam'iyah Ihyaat-Turaath', and we warn them strongly against falling in with them, and I say seek Allaah's aid, and give da'wah within the limits of what you are able, and that is not a matter of money, since the Prophet (sallallaahu alaihi wasallam) and his companions persevered hunger, and lack of clothing, and illnesses. So patiently persevere and give da'wah within the limits of what you are able, and do not sell your da'wah to so and so, or so and so." End of Shaikh Muqbil's words.

After this, O Sunni, you should now be in no doubt about the type of repugnant Hizbiyyah that our Mashaayikh cautioned from, and which we continue to caution from, wal-hamdulillaah. And four years ago when we stood to purge this Hizbism and warn against it and caution from it, could it be conceivable that we be accused of Hizbism for no other crime but warning from Hizbism itself and from those who legitimised it and called to it and fought on account of it?! Rather, the people turned against us and called us the "mischief-makers" and accused us of every evil – the while we fought against the very Hizbiyyah that they now accuse us of!! From Allaah is the refuge...

Subtreatise: A Practical Illustration of the Hidden Attempts to Force Hizbiyyah Into the Hearts and Minds of Ahl us-Sunnah, the Salafis, and the Setting up of Figureheads Around Which Loyalty and Disownment is Based

Refuting the Insidious Qutubism and Adulterated Principles of Adnaan Ar'oor al-Maghroor as-Siyaasee⁴⁵

Introduction

...And the one called Adnaan Ar'oor and others in whom ignorance and desire have firmly settled, glorify the innovated sayings and principles, and become angry when these (sayings and principles) are abandoned or when the errors in them are pointed out... And the affair of these people is like that of some of the Bedouins who venerate their customs and habits by which their leaders order them. They become more angry when they (the principles) are not adhered to than when the sanctities of Allaah are not respected, and this is clear misguidance. Stated Shaikh ul-Islaam Ibn Taymiyyah in “Minhaaj us-Sunnah (5/130), “Many of those who ascribe themselves to Islaam – [such as Adnaan Ar'oor]⁴⁶ - judge by their customs – [and their deviated principles and foundations]⁴⁷ -which Allaah has not revealed, such as the ancestral customs of the bedouins. And such as the commands of the chiefs (umaraa) who were obeyed (by the people) and they used to consider that it is desirable to judge by these such customs, without the Book and the Sunnah.”

Know, O seeker of guidance and success, that the most dangerous of people are those who (attempt to) resemble the people of truth, such as Adnaan Ar'oor, and who wear their apparel, but who in reality are not from them. As for this one (Ar'oor), then his evil is widespread, and his tribulation is great and his effect in the Ummah is disastrous.

Shaikh ul-Islaam Ibn Taymiyyah said, in Minhaaj us-Sunnah (5/255), “And certainly for many of them – [that is those who speak with principles and phrases]⁴⁸ – the desire has become something by which their honour or leadership is aided and support, they do not desire that Allaah’s word should be uppermost and that the religion should be for Allaah alone. Rather, they become angry at whoever opposes them, even if he is a mujtahid and upon whom Allaah does not show anger, and they also become pleased and satisfied with whoever agrees with them⁴⁹, even if he is an ignoramus, with evil intentions and who has

⁴⁵ By Shaikh Fawzee al-Atharee al-Bahraini (Student of Shaikh Ibn Uthaimeen for 10 years). The whole of this section and the footnotes are from the words of Shaikh Fawzee al-Atharee. Any additional notes by the translator are indicated as such by [Translator]

⁴⁶ These are the words of Shaikh Fawzee al-Atharee.

⁴⁷ These are the words of Shaikh Fawzee al-Atharee.

⁴⁸ These are the words of Shaikh Fawzee al-Atharee.

⁴⁹ Such as the positions of the Hizbi (partisans) towards Adnaan Ar'oor, they are pleased with him because he is in agreement with their Hizbi and Political manhaj, and it is for this reason that they repeatedly

no knowledge⁵⁰ and nor a good intent. So all of this leads to those being praised whom Allaah and His Messenger have not praised and those being rebuked whom Allaah and His Messenger have not rebuked. And their loyalty and disownment becomes based upon the desires of their souls, not upon the religion of Allaah and His Messenger.”

And the Bannaawi Ikhwaan, alongside the evil that is with them, are in fact of lesser evil upon the common-folk of Ahl us-Sunnah than the Qutubist Ikhwaan. This is because the Bannaawis have made apparent their manhaj... they clearly opine their khurooj (aims for rebellion) and political activity. As for the Qutubists then they make apparent their refutation of the Bannaawi Ikhwaan, and also their defence of Salafiyyah and its people, in their claim, yet they are upon the way of the Qutubist Ikhwaan but with a slightly different manhaj, and their harm is greater than that of the Bannaawis⁵¹. Their manhaj

organise his lectures... and they put others to trial with his speech of magic, as the Prophet (sallallahu alaihi wasallam) said, “Indeed within some speech there is magic”, we seek refuge from ignorance, and abandonment (from Allaah) and from the tribulations, those that are hidden and those that are apparent.

⁵⁰ And the one called Adnaan Ar’oor has not acquired knowledge from the Mashaayikh well known for their true Salafi manhaj. Rather, he has acquired knowledge from the Qutubists and Politicians, in reality. And it is for this reason that you find him often seeking as evidence the words of Sayyid Qutb and also conveying his ideas in his four books, especially in the field of al-Haakimiyyah. And here are their names: a) At-Tiyah wal-Makhraj b) al-Waaqi’ al-Mu’lim c) Sifaat at-Taa’ifat al-Mansoorah d) Siraa’ al-Fikr wal-Ittibaa’.

And you should also listen to what Adnaan Ar’oor says in his cassette “The Best of From the Manhaj of the Shaheed (!!!) Sayyid Qutb”, you will realise the truth of what we have said, and all of this gives clear indication that the man is a Qutubist, rather he is one of the heads of the Qutubi da’wah and from Allaah is all assistance.

⁵¹ [Translator] **BENEFIT: REFUTING AHL UL-BID’AH IS NOT A SIGN THAT YOU ARE FROM AMONGST AHL US-SUNNAH, THE ATHARIS, SALAFIS**

You should know and comprehend this well O Sunni, so that you are not beguiled and led astray. Know that those who strayed on the Names and Attributes of our Lord were of many factions, each of whom refuted the others. So there were the Jahmites, the Mushabbihah, the Mu’tazilah, and the Ash’ariyyah – and of course there were those upon the truth, Ahl ul-Hadeeth wal-Athar, Ahl us-Sunnah wal-Jamaa’ah. So the Mu’tazilah refuted the Jahmiyyah, and likewise they refuted the Mushabbihah. Similarly, the Ash’ariyyah refuted the Jahmiyyah and also the Mu’tazilah, by powerful arguments, and they refuted the Mushabbihah too. However, this did not exclude them from being Innovators and outside of Ahl us-Sunnah wal-Jamaa’ah. For they too entertained and bemused themselves with Innovation. And this applies to most of the Innovators of Islaam, for they had their own share of refuting innovation, Jihaad in the path of Allaah and upholding aspects of the truth. However, each of them had innovation that entered them into the generality of Ahl ul-Bid’ah, some more astray than others.

Now, as for the Ikhwaaniyyah, or the Khawaarij of our times, those whose da’wah revolves around politics, shurocracy, takfir and khurooj, and political activism, then there are different gradations amongst them, each of which refute the other. So the Qutubists refute the Bannaawis and vice versa. The Bannaawis are the Soofee brand of Ikhwaan – those who take after al-Hasan al-Banna, the Soofee and Mufawwidh, who would be attached to graves and fall into the innovations of Mawlid and other than that. So many of the Ikhwaan are this way inclined, such as at-Tilmisaanee, as-Sibaa’ee, Sa’eed Hawaa and others. So the Qutubists, refute them – however the basis of all of them is the same, takfir, khurooj, political activity and so on, just like the basis of the Jahmiyyah, Mu’tazilah, Ash’ariyyah was the same, namely denial of the attributes, so all of them strayed, but to different levels. It is likewise with these ones, all of them have strayed and left the manhaj of the Salaf on the issues of calling to Allaah, and hence entered into the generality of the seventy-two doomed sects. And their refutation of each other does not save them, since it is known that Ahl ul-Bid’ah are a people of difference and splitting, so they are split amongst each other and

is Ikhwaani yet they mix with the people of the truth. And Ahl us-Sunnah and the Salafiyyah have been put to trial by Qutubiyyah who claim that they are worthy of being followed. Yet their harm is greater than that of the Bannaawis and others because they

refute each other, and this is the lot of Ahl ul-Bid'ah – they will never cease to differ amongst themselves. As for Ahl us-Sunnah wal-Jamaa'ah, Ahl ul-Hadeeth wal-Athar, upon whom is Allaah's mercy, then they do not differ but are united upon the aqidah, manhaj and usool of the religion.

When you have understood this, you will then come to realise that when a person whose manhaj is adulterated and who shows loyalty and disownment for the Innovators, and has elements of hizbiyyah – when he refutes others from Ahl ul-Bid'ah, then this does not sanctify him or absolve him of blame, until he adopts the manhaj of the Salaf in all of his affairs. Beware of this and take note O Sunni, for many an unsuspecting Salafi, Athari has been beguiled by this and has been led to take as a friend and advisor, one who will lead him to a manhaj other than that of the Salaf and then to destruction...

BENEFIT: AHL UL-HADEETH WAL-ATHAR DO NOT DIFFER CONCERNING THE MANHAJ, IN OPPOSITION TO THE INNOVATORS

Shaikh Saalih al-Fawzaan said, "And Allaah – free is He from all imperfections – does not bring together the hearts of the disbelievers, the apostates or the astray sects, ever. Verily, Allaah unites the hearts of the Believers, the Muwahhids. He, the Most High, said, concerning the disbelievers, the hypocrites and those in opposition to the manhaj of Islaam and its creed, **"You consider them to be united, yet their hearts are separated. This is because they are a people who do not understand."** (al-Hashr 59:14). And He the Most High said, **"But they will not cease to disagree - except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) and for that did He create them."** (Hud 11:118-119). And they are those of sound aqeedah and of correct and sound manhaj. They are the ones who are saved from differing (amongst themselves in the usool, aqidah and manhaj)." (Al-Ajwibah al-Mufidah p. 144).

Stated Imaam ash-Shaatibee in the introductory pages of 'al-I'tisaam', "And from what has been reported from Mujaahid about the saying of Allaah: **"But they will not cease to disagree - except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) and for that did He create them."** (Hud 11:118-119) - He said about 'those who disagree', "They are the People of Falsehood" and about 'except him on whom your Lord has bestowed His Mercy', **"The People of Truth, there is no difference amongst them."**

And it has been reported from Mutarrif bin ash-Shakheer that he said: "If the desires had been but one (i.e. united) then a person would have said: 'Perhaps the truth is in it. But when the desires split and separate [and become many], every possessor of intelligence knows that the truth never splits [contradicting itself]."

From 'Ikrimah "But they will not cease to disagree', meaning in the desires [i.e. their innovations] and 'except him on whom your Lord has bestowed His Mercy', **they are the Ahl us-Sunnah.**" And Abu Bakr bin Thaabit al-Khateeb has quoted from Mansoor bin Abdur-Rahmaan that he said: "We were sitting with al-Hasan and there was a man behind me standing and he began to order me to ask him about the saying of Allaah, **"But they will not cease to disagree - except him on whom your Lord has bestowed His Mercy"** (Hud 11:118-119) So he said: "Yes, 'they will not cease to disagree' upon their different ways 'except on whom your Lord has bestowed His Mercy' **so whomever He bestows His Mercy upon does not disagree.** [i.e. he is not in disagreement as to the truth, he is clear about it.]. And Ibn Wahb reports from 'Umar bin 'Abdul 'Azeez and Maalik bin Anas: **"The People of Mercy do not differ."** And this verse has a beautiful explanation which will come later - if Allaah wills." End of quote from ash-Shaatibee.

When you have understood the above, O Sunni, Salafi and Hardcore Athari, you will then come to realise that Ahl us-Sunnah wal-Jamaa'ah, the Salafis, they never differed on the issues of manhaj, rather they adhered to the ancient religion, and neither did they invent, nor distort, nor innovate any new methodologies, walhamdulillaah, as opposed to the newly-arisen foolish-minded, those born of the Awakening (Sahwah), and nurtured by the Innovating. [/Translator]

call themselves “Salafis”, yet they are upon the way of the Ikhwaan in both politics and manhaj. So beware.

Hence, it is obligatory to warn from the Qutubists so that the people become aware...

Ibn Rajab said in ‘al-Farq Bain an-Naseehah wat-Ta’yeer’ (33), “And the People of Innovations and Misguidance, and whoever attempts to resemble the Ulamaa, yet is not from them – [such as Adnaan Ar’oor]⁵² – then it is obligatory to explain the ignorance of these ones, and to openly proclaim their faults and errors, warning and cautioning from following them.”

The Allaamah, Shaikh Ibn Uthaimeen – hafidhahullaah – was asked by one of the students of knowledge from Southern Ireland about the principles (qawaa’id) of Adnaan Ar’oor the Politician, and this is recorded on cassette. [The Shaikh] indicated the futility of them all, and considered them to be principles by which compromise with Ahl ul-Bid’ah is intended. And here his words, letter for letter, as occurs on the cassette “al-As’ilat al-Irlandiyyah” (Questions from Ireland):

“The First Principle:

What has been said about the errors of Ahl ul-Bid’ah, “We correct (the mistakes) but we do not criticise (jarh).”⁵³

The Shaikh replied: “This is incorrect. Rather we criticise (make jarh) of the one who resists the truth.”⁵⁴

The Second Principle:

And he (Ar’oor) says, “Whoever passes a judgement (over someone) a judgement will be made against him.”

The Shaikh replied: “Always, this is a principle of compromise.”⁵⁵

⁵² These are the words of Shaikh Fawzee al-Atharee.

⁵³ Shaikh Saalih bin Muhammad al-Lahaydaan, member of the Hay’ah Kibaar al-Ulamaa, said, “These are claims of the one who is ignorant of the principles of al-Jarh wat-Ta’deel, and who is ignorant of the ways and means of bringing about the greater good...” (Cassette: Salaamat ul-Manhaj Daleel ul-Falaah, Correctness in Manhaj is Evidence of Success).

And we say: Adnaan Ar’oor is ignorant of the manhaj of the Salaf, both in general terms and also in specific terms, even though he may claim that he explains the manhaj of the Salaf, but his explanation is like this: “Indeed some speech is magic”.

⁵⁴ Stated Shaikh al-Albaani, “Indeed the carrier of the flag of al-Jarh wat-Ta’deel today, in this present time – and in truth – is our brother Rabee’ and those who refute him do not refute him on the basis of knowledge ever, rather the knowledge is all with him.” (Cassette: Manhaj ul-Muwaazanaat)

⁵⁵ How numerous are these types of people, the people of compromise for the People of Innovations and Misguidance. They toy with the minds and intellects of the ignorant ones in their lectures and gatherings, filling them with doubts due to their lies, slanders and deception, making them think that they are from

The Third Principle:

And he says: "There is no connection between the intention (niyyah) and the action (amal), neither any near or distant, remote connection."

The Shaikh replied: "This is a lie, due to the saying of the Prophet (sallallaahu alaihi wasallam), "*Verily, actions are but by the intentions*"."

The Fourth Principle:

He says: "It is a required condition for criticising Ahl ul-Bid'ah that the criticism is affirmed and established with evidences that are decisively and absolutely affirmed and established".

The Shaikh replied: "This is not correct."

The Fifth Principle:

He says: "It is a required condition that when a person hears an error from someone or comes across errors or innovations in books **that he gives advice (to the person) and seeks clarification before he makes a judgement.**"⁵⁶

The Shaikh replied: "**This is an error**".

The Sixth Principle:

And he says: "It is from justice (adl) and equity (insaaf) when giving advice (about innovations) and warning from innovations that we mention their (the perpetrators') good aspects alongside their bad aspects."

Ahl us-Sunnah. Indeed, this group has been exposed and humiliated by Allaah through the hands of Ahl us-Sunnah wal-Jamaa'ah, and all praise is due to Allaah and His are the blessings.

⁵⁶ Where is the proof for this principle? It will not be found...This principle has been used by the partisans (hizbis) in order to cover up their falsehood and their mistakes.

[Translator]: And this matter, unfortunately has confounded many unsuspecting people who claim Salafiyyah for themselves, and who insist that verification be made with the person from whom the errors emanated and seeking clarification from him is required and giving advice to him first, such that there is no doubt about its being an error or innovation, or deviation in manhaj and the likes (!!). And in this manner, they defend the Lords of Adulterated Principles...and don't realise that they are in fact parroting the views and ideas of the Qutubists and Hizbists...

Shaikh ul-Islam Ibn Taymiyyah said, "**It is obligatory to punish everyone who ascribes himself to them – the people of innovation – or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows of their condition and did not assist in repelling their evil, for repelling their evil is one of the greatest of evils.**" Majmoo ul-Fataawaa (2/132).
[/Translator].

The Shaikh replied, in anger for the sake of the truth, **“I say to you, No! ... No! ... No! ... This is an error. Listen to me O man (Yaa Rajul)! Listen O man, when refuting it is not good that I mention the good points of the person. If I mention his good points while I am refuting him, this weakens my refutation of him.”**

The questioner said: “And this is so even if he is from Ahl us-Sunnah O our Shaikh?”

The Shaikh replied: **“Whether from Ahl us-Sunnah or other than Ahl us-Sunnah... How can I refute him and then praise him. This is unintelligible”**.⁵⁷

⁵⁷ [Translator]: All praise is due to Allaah! And this was indeed the sophistry that Ahl ul-Ahwaa had attempted to use in order to deceive the common-folk, make excuses for the Lords of Adulterated Principles and accommodate and shelter the Biased Partisans and Political Activists from whom innovation and deviation had occurred. And the Shaikh has spoken in conformity with the rest of the Mashaayikh on this issue, Muhadditheen amongst them and Fuqahaa.

BENEFIT: THE ULAMAA SPEAK ON THE TROJAN HORSE OF AHL UL-BIDAH

Shaikh Ibn Uthaimen said, “...However, when you desire to refute his innovation, then it is not absolutely desirable that you mention his good points. For mentioning the good points while refuting him only weakens and impairs the refutation. The reader or the one being addressed will say, “In that case, this (i.e. good) counters that (i.e. the bad), and all praise is due to Allaah”. Hence, every situation requires a different type of speech. And therefore, evaluation and appraisal has its own circumstances and ruling and likewise refuting the falsehood has its own circumstances and ruling...”

Then the questioner said, “In that case, when one is explaining the errors or mistakes or innovations of a person in order to warn and give advice (to others), it is not necessary to employ the principle of al-Muwaazanah?”

The Shaikh replied, **“No, it is not good or befitting as I have said to you. Since, if you mention his good points, the aspect of refuting his falsehood will become weak, and it is for this reason that we find the Scholars who refute the Ahl ul-Bid’ah and others do not mention their good points.** However, when you wish to appraise an individual, then it is necessary to mention both the good and the bad points, and then you see (i.e. what his condition is). This is the approach of the muhadditheen as well in the books pertaining to narrators.” (Cassette: “al-As’ilat as-Suwaidiyyah”)

In the discussion between Shaikh Abul-Hasan al-Misri and Imaam al-Albaani there occurs:

Shaikh Abul-Hasan al-Misri: “May Allaah protect you, our Shaikh. They use as evidence certain (textual) statements such as the statements of our Scholars concerning the Shi’ah for example, that “So and so is reliable and trustworthy (thiqah) in hadeeth, but a vile Raafidi”. They use statements like this as evidence. And then they desire to build the complete principle (i.e. that alluded to earlier) upon them, without at the same time looking at the thousands of statements in which there only occurs, “Liar”, “Abandoned”, “Vile”.

Imaam al-Albani: **“This is the way of the Innovators.** When a scholar of hadeeth speaks about a righteous man who is a scholar and a jurist, saying about him, “He is poor in his memory”, does he also say, “He is a Muslim, and he is righteous and he is a jurist, and he is one who ought to be referred to in matters of deriving evidences for the Sharee’ah rulings (from the texts).” Allaah is Great! The truth is that the aforementioned principle is very important [but] it comprises a number of very important subsidiary matters (finer details) relevant to our times.

From where [did they derive this] that when the circumstance arises for explaining the mistakes of a Muslim, whether he is a caller [daai’yah] or not, that it is necessary for a lecture in which his good deeds - from their beginning to their end are mentioned? Allaahu- Akbar!! A strange thing! By Allaah! A

strange thing!" (Cassette: "Al-Ajwibah al-Albaaniyyah 'alaa As'ilah Abil-Hasan ad-Daa'iyah" in the "Silsilah al-Hudaa wan-Noor" Series, No. 850).

Imaam Ibn Baaz was asked, "It is obligatory to mention both the good and the bad points about the Innovators and their books, or just their bad points?"

The Shaikh replied, "It is well known from the statements of the people of knowledge that they criticise the bad points in order to warn (others), and also they explain the errors in which they (those who erred) fell into, again for the purpose of warning against them. As for what is good in them, then that is known (from them already), and such good is accepted. However, the purpose is to warn from their errors, (such as) the Jahmiyyah, the Mu'tazilah, the Raafidah and what is similar to them. However, if the need should arise to explain what they have of the truth, then it is explained. And when someone asks, 'What do have with them of the truth? In what matters do they agree with Ahl us-Sunnah', and the one who is asked knows this, then he makes it clear. **However, the greatest goal is to explain the falsehood that is with them, so that the questioner can take caution and so that he does not incline towards them.**"

The another questioner said, "There are some people who enjoin 'counterbalancing' (al-Muwaazanaah), meaning that when you criticise an innovator to warn people from him, that it is obligatory upon you to mention his good points so that you do not treat him unjustly?" The Shaikh replied, "**No, it is not necessary, it is not necessary.** And this is why when you read the books of Ahl us-Sunnah you will find the purpose behind them to warn. Read in the book of al-Bukhaaree 'Khalq Af'aal ul-'Ibaad' and 'Kitaab ul-Adab' (the Book of Manners) in the Saheeh and 'Kitaab us-Sunnah of Abdullaah bin Ahmad and 'Kitaab ut-Tawheed' of Ibn Khuzaimah and the refutation of Uthmaan bin Sa'eed ad-Daarimee against the Ahl ul-Bid'ah... and other such books. They mention this for the purpose of warning from their falsehood and the intent is not to enumerate their good points. The intent is to warn from their falsehood. And their good points have no value in relation to one who disbelieves - when his innovation makes him a disbeliever, his good deeds are nullified and when it does not make him a disbeliever then he is in a precarious situation. **The intent is to expose the errors and deviations - which it is necessary to warn against.**" (From the introduction of "Manhaj Ahl us-Sunnah wal-Jamaa'ah Fee Naqd ir-Rijal wal-Kutub wat-Tawaa'if" of Shaikh Rabee' bin Haadee.)

Shaikh Saalih bin Muhammad al-Lahaydaan was asked, "Is it from the manhaj of Ahl us-Sunnah wal-Jamaa'ah whilst warning against the people of innovations and misguidance to mention the good deeds of the Innovators, to praise them and to glorify them, with the claim of justice and equity?"

The Shaikh replied, "**And did the Quraish of Jaahiliyyah and the leaders of Shirk not have any good deed in their favour?! Has any mention of their good deeds come in the Qur'aan?! Has any mention of their noble characteristics come in the Sunnah?! Yet they used to honour the guest, the Arabs in Jaahiliyyah used to honour the guest, and would protect (the interests of) the neighbour, but alongside that, the excellencies of whoever disobeyed Allaah, the Mighty and Exalted, were not mentioned.**"

The issue is not one of counting and equating between the good and the bad deeds. **The issue is actually one of warning from pending danger.** And if a person wants to see (statements) then let him look at the statements of the Scholars such as Ahmad bin Hanbal, Yahyaa Ibn Ma'een, Alee bin al-Madeenee and Shu'bah. Did any of them, when asked about a person who had been criticised, after saying, "Liar", then go on to say, "But he has noble manners, is extremely generous in giving out his wealth and performs Tahajjud abundantly during the night?". And when they used to say, "Confused, unmindfulness overtook him" did they used to add to this, "However, he has this quality... and this quality... and this quality?!" No. Why are the people being asked these days that when a person warns from another that he says, "However, he has this quality... and this quality... and this quality?!"

These are the claims of the one who is ignorant of the principles of al-Jarh wat-Ta'deel, who is ignorant of the ways and means to bring about corrective reform and ensuring that this corrective reform is not lost." (From the introduction of "Manhaj Ahl us-Sunnah wal-Jamaa'ah Fee Naqd ir-Rijal wal-Kutub wat-Tawaa'if" of Shaikh Rabee' bin Haadee.) [/Translator].

The Statement of Shaikh Ibn Uthaimen Revisited

Let us now revisit the statement of Shaikh Ibn Uthaimen and look at it piece by piece, so that the true realities are laid bare – inshaa’allaah – in light of what we have discussed in our treatise.

Shaikh Ibn Uthaimen: “It can be learnt that if parties (*ahzaab*) within the *ummah* emerge in increasing numbers then one should not affiliate himself to a party (*hizb*). In the past, many groups have appeared; Khawaarij, Mu’tazilah, Jahmiyyah, Shee’ah, even Raafidah...

Comments: And this is the truth embodied and is a refutation of the hardened Bannaawism of Abdur-Rahmaan Abdul-Khaaliq and his “Scientific Salaf Movement” those claiming to be Salafis but instead promote Hizbiyyah and attachment to individuals and personalities and figureheads and groups and parties – which allows the existence and continuation of all the stray groups and parties.

Shaikh Ibn Uthaimen: Then there appeared, later on Ikhwanis, Salafis, Tablighis, and all those like them...

Comments: And this sentence and expression, in absolute terms is an error, but in a conditioned and qualified sense contains a meaning that is correct and which can be sometimes observed from those who think that labelling oneself with “Salafi” entitles one to Paradise, without changing one’s aqidah or manhaj and so on, as we have made clear in what has preceded. And this in truth, as we have stated earlier, applies in actual fact to the Qutubiyyah Jadeedah, Surooriyyah, Turaathiyyah and those poisoned with Hizbiyyah from all of those groups that claim Salafiyyah – the split and became ‘*ahzaab*’ but in the name of Salafiyyah.

As for Salafis being a newly arisen group, then this is not correct:

As Shaikh Salih al-Fawzaan was asked, “**Is Salafiyyah a hizb (party) from amongst the parties. And is ascribing to them (i.e. the Salafis) a blameworthy thing?**”

To which he replied, “**As-Salafiyyah (i.e. the Salafis) is the Saved Sect, and they are Ahl us-Sunnah wal-Jamaa’ah. It is not a hizb (party) from amongst the various parties, those who which are called “parties” today. Rather they are the Jamaa’ah, the Jamaa’ah upon the Sunnah and upon the Deen (religion).** They are Ahl us-Sunnah wal-Jamaa’ah. The Messenger (sallallaahu alaihi wasallam) said, “*There will not cease to be a group from my Ummah manifest and upon the truth not being harmed by those who forsake them neither by those who oppose them*” and he (sallallaahu alaihi wasallam) also said, “*And this Ummah will split into seventy-three sects, all of them in the Hellfire but one*”. They said, which one is this O Messenger of Allaah? He replied, “*They are those who are upon what I and my companions are upon today*”. **Hence Salafiyyah is a group of people (i.e. the Salafis) upon the madhhab of the Salaf, upon what the Messenger (sallallaahu alaihi wasallam) and his companions were upon and it is not a hizb from amongst the contemporary groups present today.** Rather it is the very old Jamaa’ah, from the time of the Messenger (sallallaahu alaihi

wasallam) which inherits (this way) and continues, and which never ceases to be upon the manifest truth until the establishment of the Hour, as he (sallallaahu alaihi wasallam) has informed (us).” (Cassette: “at-Tahdheer min al-Bid’ah” second cassette, delivered as a lecture in Hawtah Sadeer, 1416H).

On a cassette released by Tasjeelaat as-Salafiyyah, there occurs the following question to Imaam Ibn Baaz: “Who shall I follow, the Tabligh, Ikhwan or the Salafis?” The Shaikh replied, “**Follow the Salafis (ittabi’ as-Salafiyyeen)**, for they are the closest to the Truth, and the most rigid in sticking to the hadeeth”.

And we also remind with what Imaam al-Albaani said, “For this reason, we firmly and resolutely believe that every Jamaa’ah whose foundation is not built upon the Book and the Sunnah and the manhaj of the Salaf us-Saalih with a complete and comprehensive study (of that manhaj) which encompasses all the rulings pertaining to Islaam, the large and the small, the foundations and the subsidiary issues, then this Jamaa’ah is not from the Firqah Naajiyah that traverses upon the Straight Path which the Messenger (sallallaahu alaihi wasallam) alluded to in the authentic hadeeth. **And when he have also made binding that there are (certainly) many Jamaa’aat (groups) spread throughout the Islamic lands who are upon this particular manhaj, then these groups are not sects (ahzaab), rather they all constitute a single Jamaa’ah whose manhaj is one and whose path is one**⁵⁸. And their being separated in the land is not a separation based upon ideology, creed or manhaj but one that is based upon their being in different lands, in opposition to the Jamaa’aat and Ahzaab (sects) who are all in a single land, yet despite that, every sect rejoices with that which is with it (of ideas and methodologies)...” (In ‘Fataawaa Shaikh al-Albaani’ p.106-114 compiled by Ukkaashah Abdul-Mannaan at-Tiyyi)

And we – walhamdulillaah – do not hold that anyone is infallible after the Messenger (sallallaahu alaihi wasallam) – and nor do we hold that the truth is embodied in a single person amongst our Salafi Ulamaa, rather individually they can arrive at the truth and miss the truth, but collectively they cannot err. This is why we hold that there are concepts and meanings in the statement of Shaikh Ibn Uthaimen that are correct walhamdulillaah – and others, if made absolute, unconditioned and unqualified, which cannot be correct.

Shaikh Ibn Uthaimen: Put all of them to one side and take [the path] ahead. Which is what the Prophet (sallallaahu alaihi wasallam) guided to. “*Adhere to my Sunnah and the Sunnah of the rightly guided caliphs.*”

Comments: Put all of the groups of innovation and newly arisen sects and parties to one side and stick to the legacy of the Prophet (sallallaahu alaihi wasallam), the aqidah and manhaj of the Companions and the Salaf who followed in their way.

⁵⁸ That is, the Salafis in all the various parts of the Earth, who are united upon their agreement on the issues of Tawheed, methodology of da’wah, methodology of rectification, advising and correcting the rulers, multiplicity of groups, the unlawfulness of hizbiyyah, takfir, understanding haakimiyyah, refuting the Innovators, the principles of loyalty and disownment and all the other issues of manhaj which the Islamic parties and biased partisans of today have opposed.

Shaikh Ibn Uthaimen: No doubt, it is obligatory for all Muslims to adopt the way of the *salaf* as their *madhhab*, not affiliation to a specific party (*hizb*) named, “The Salafis”. It is obligatory for the Islamic Ummah to adopt the way of the *salaf assalih* as their *madhhab*, not bigotry to those called “the salafis”. Pay attention to the difference: There is the way of the *salaf*, and there is a party (*hizb*) called “the salafis”.

Comments: And this is indeed a great piece of wisdom, for there is the way of the Salafi, in aqidah and manhaj, and there are those who claim to be Salafis, upon this aqidah and manhaj, the while they are nothing but a name – opposing the Salaf in many of the issues of methodology, thinking they are rightly guided and that having the aqidah of the Salaf is sufficient and that they have the freedom to choose whatever they wish from their own innovated methodologies (*manaahij*). So they call themselves “Salafis” and yet in opposing the manhaj of the Salaf, they simply become another ‘*hizb*’ (!!) but in the name of “Salafiyyah” and under the guise of “the Salafis” (!!)

Shaikh Ibn Uthaimen: What is the objective? Following the *Salaf*. Why? The Salafi brothers are the closest sect to that which is right, no doubt, but their problem is the same as others, that some of these sects declare others as being misguided, they declare them to be innovators and as being sinners. We don’t censure this, if they deserve it, but we censure handling this *bid’ah* in this way.

Comments: And in these words there is mighty wisdom and a great admonition indeed, for one who has a heart to receive it. Declaring others to be either astray, or innovators or sinners is for the Ulamaa and not for every common-person. And then a person’s being astray and being an innovator is dependent upon the proof being established against him and his subsequent persistence upon his error or his innovation. Not everyone who falls into innovation is considered an Innovator, so there is a distinction between the act and the doer – as is well known. And then innovations vary, some reaching the level of kufr and others not reaching that level. Then those that do not reach the level of kufr, they also vary, so there are innovations in the Usool, matters of Tawheed, Manhaj, which are severe and then there are those related to the ritual acts of worship and so on... So innovations vary in their size, degree and seriousness and the overall effect they have upon the Ummah. And then we also make a difference between the one who conceals his innovation and does not call to it and the one who openly calls to his innovation and misguidance.

Hence, it is not correct to declare someone as being misguided or astray, an Innovator or a sinner, unless clear opposition is observed, the principles have been applied, the affairs are sufficiently clear, and there is a precedence from the People of Knowledge, the Salafi Mashaayikh⁵⁹. Then there is the connected issue of hajar (emigration) from the

⁵⁹ **IMPORTANT NOTE:** This does not negate the fact that we still warn from the individual and his error and caution the common-folk from him, since it is not a condition that clarification be made with the individual and excuses made for him when an error or innovation emanates from him, as Shaikh Ibn Uthaimen has explained in his refutation of the adulterated principles of Adnaan Ar’oor. As for declaring him astray and an Innovator, then this is after he shows resistance to the truth.

Innovators and the Sinners, and due to ignorance in this regard; many errors have been committed – sometimes due to neglect of this principle and sometimes due to exaggeration of this principle. And the errors in this regard return back to individuals, and not to the principles themselves, for the principles themselves of tabdee', hajar and so on contain a protection of the religion from corruption – when they are applied in truth.

So it is necessary for anyone who ascribes himself to the Salafi manhaj – with a true and sincere ascription – that he tread in these issues carefully, inshaa'allaah, and not to fall into what the false claimants to Salafiyyah, the “Salafi Pretenders” fall into – those who make tabdee' of Imaam al-Albaani and associate him with the Innovators on the issues of Imaan, or who accuse the Salafi Mashaayikh of being thieves and robbers, or those who make tabdee' of the Salafis and label them Murji'ah, Khawarij, Rafidah, Qadariyyah, **without any Sharee'ah basis or any documentary evidence against them or any solid proof of their deviation**, or who call them “spies”, “paid workers”, “characterised by nifaaq” and other such great crimes. And it is necessary for one who ascribes himself to the Salafi manhaj – with a true and sincere ascription – that he does not take any position unless it is based upon hujjah, clear evidence, and in which there is precedence from the Ulamaa, especially in the matters of tabdee'.

As for the phenomenon of the Salafis declaring each other to be astray, then amongst all of the claimants to Salafiyyah, only those are correct and upon the truth who are of sound manhaj and who have adhered to the manhaj of Nubuwwah, the manhaj of the Salaf in all their affairs. As for those other than them from the false claimants of Salafiyyah who have adulterated the manhaj and “opposed the way of the Salaf in many of the issues of methodology”, then they are the people of shiqaaq (dissension) and the biased partisans and they are the ones upon whom the blame falls, and who are censured, for they oppose the way of the Salaf, invent new methodologies and then ascribe evil and misguidance to those who do not follow them in this, as is the lot of the Qutubiyah Jadeedah, and their accusation of Irjaa' against the Salafis and also the lot of Muhammad Suroor and Abdur-Rahmaan Abdul-Khaaliq and so on. And indeed they were the ones who were censured by our Imaams and Mashaayikh, and their methodologies refuted and declared innovatory and astray, since they were deserving of it – walhamdulillaah.

Shaikh Ibn Uthaimen: It is obligatory for the leaders of these sects to get together and say, “Between us is the book of Allah, and the *Sunnah* of His messenger, so let us judge by them and not according to desires, opinions and not according to personalities. Everyone makes mistakes and achieves correctness no matter what he has reached with regards to knowledge and worship. Infallibility is [only] in the religion of Islam.”

Comments: And this indeed beautiful and sincere advice. It is necessary for all the various factions who have opposed the way of the Salaf to come together and to judge by the Book and the Sunnah. Not judge by the person or manhaj of Sayyid Qutb, such that accepting his manhaj, and praising him and aggrandising him is a sign of being upon the truth and that opposing him or refuting him or exposing him is a sign of being upon

falsehood and an “enemy of the da’wah”⁶⁰. Likewise with the person of al-Hasan al-Bannaa, or Muhammad Suroor⁶¹, or Abdur-Rahmaan Abdul-Khaaliq⁶² or al-Hawali or al-Awdah⁶³, or Adnaan Ar’oor, all of whom have become figureheads, loyalty and disloyalty

⁶⁰ Shaikh Ibn Uthaimeen was asked, “What is your advice concerning the one who forbids the cassettes of Shaikh Rabee’ bin Haadee [from being distributed] with the claim that they cause fitnah and that they contain praise of the Wullaat ul-Umoor of the Kingdom, and that his praise of them emanates from nifaaq (hypocrisy)?” The Shaikh replied: **“We consider this to be a great error and mistake. Shaikh Rabee’ is from the Ulamaa of the Sunnah, and from the people of goodness. His aqidah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the latecomers [i.e. Sayyid Qutb et. al.] they began to tarnish him with these faults”.** (Kashf ul-Lathaam An Ahmad Sallaam, dated July 2000)

⁶¹ And the secret Empire of Suroorism is one of most repugnant forms of Hizbiyyah in existence today, whose followers having set up Mohammad Suroor as their supreme and overall leader and whose residence is the Grand Lodge of Suroorism, with secret pledges of allegiance, spying, secret recordings, targeting individuals for recruitment and so on – and all of this is in the name of “Salafiyyah” and the claim of being “Salafi”. To know more about the machinations of this cult refer to “Waqafaat Ma’a Firqat as-Surooriyyah” of Abu Abdullaah Taalib.

⁶² As for the Innovator and al-Mujaddid ath-Thaane of Hizbiyyah (after Hasan al-Bannaa) of the last century, then when he began to propound his heresies, whilst fronting Jam’iyyah Ihyaa at-Turaath, then half of the Jam’iyyah saw his errors and pointed them out and advised him and corrected him, and after his persistence and arrogation, they abandoned the Jam’iyyah wal-hamdulillaah. As for the other faction, then they followed Abdur-Rahmaan Abdul-Khaaliq in his innovated principles and blindly defended him and thought that he was Sunnah and Salafiyyah embodied and that any speech about him was speech about the Lord Most High, the Noble Book and Deen of Islaam, such that they showed blind and frenzied loyalty and partisanship for his sake. And then whoever refuted him and warned against his profanities became an enemy of the da’wah. So loyalty and disownment was based around Abdur-Rahmaan Abdul-Khaaliq and whoever was his enemy, was deemed an enemy to all and sundry and hizbi and whoever was his loyalist was deemed to be a loyalist to all and sundry and hizbi. Refer to the excellent cassettes of Shaikh Aa’id ash-Shimree “Waqafaat Ma’a Abdur-Rahmaan Abdul-Khaaliq”.

⁶³ As for the two spokesmen, one for Mohammad Suroor, and the other for Mohammad Qutb, then their followers have set them up as the criterion of truth and made them the basis of loyalty and disownment. And many of the students of knowledge in Makkah and elsewhere who are known to us personally have experienced the strange phenomenon that is widespread and has taken root in society at large. The phenomenon being that after being befriended by many of the residents and home students of Saudi Arabia, attempts are made to verify your position on Safar and Salmaan, so that it can be determined whether you are a loyalist or a radical dissenter. Instead of showing loyalty and disownment based upon the manhaj that a person carries, not the person himself, they show loyalty and disownment for the sake of the personality – and this is repugnant Hizbiyyah.

To strengthen the above, compare it with one of the statements occurring in the cassette of Salman al-Awdah in this regard, “Min Hunaa ... Wa Hunaak”. A person in the gathering says to Salman al-Awdah, “I hope that you are not deceived by these bands (of individuals) regardless of their abundance, and regardless of how many phone calls they make and how their communications are spread. **And in Hasan al-Bannaa and Abbaasi Madani we have the best and closest example (to be followed). O Shaikh, before you make any moves or remain still that you must confirm to us that you will make all of that in a solid and united front, and know that all of us are behind you (in all that you do).** And how many times does fear overtake me when I imagine the destiny of this revivalist awakening (sahwah), in that its various stages have not been defined and calculated. However, we require steadiness but we must be resolute in that which we intend to do.”

Listen also to the praiser of Salman al-Awdah who uttered the following lines of poetry in front of Salaan, just before he gave the lecture “Haqeeqat ut-Tatarruf”: **“Indeed, we are your men O Salmaan, so direct us.**

However you wish, for you are the example to be followed. Certainly, we are your men regardless of what the envious say. Indeed, we are your men, even if they revile and rebuke”.

Now of course, what exactly is this revivalist awakening and what is its destiny and where does Salman al-Awdah intend to lead it with his bunch of avowed and loyalist supporters? It is but takfir and khurooj, as our Madinan Mashayikh suspected of them, and subsequently caught them and exposed them, walhamdulillah – as a result of which they were given exemplary punishment – after the Kibar al-Ulamaa analysed their cassette recordings and asked them to recant – which they did not, and in turn claimed that they were but rectifying the affairs...despite their preaching of “Democratic Kharijism” upon the pulpits and within the sermons...

BENEFIT: THE DIFFERENCE BETWEEN LOYALTY TO AN INDIVIDUAL BASED UPON MANHAJ OR DEFENCE OF THE SUNNAH AND LOYALTY TO AN INDIVIDUAL IRRESPECTIVE OF MANHAJ OR DEVIATION FROM THE SUNNAH

And this is an important and profound benefit that you ought to realise O Sunni, so that you recognise the difference between Ahl us-Sunnah wal-Jamaa’ah, the Salafis, Ahl ul-Hadeeth wal-Athar and their loyalty to individuals for the sake of the da’wah and correct manhaj that they uphold and between loyalty to individuals for the sake of their personalities, irrespective of the manhaj that they uphold, be it repugnant Qutubism or fanciful Bannaawism.

So we say:

Anyone who adhered to the Salafi Mashaayikh and showed loyalty and disownment for their sake in the issues of manhaj which have been subject to controversy in the current times, then he showed loyalty and disownment for the sake of manhaj and not for the sake of their personalities. So whoever adhered to their viewpoints on al-Haakimiyyah, working with groups and parties, the heresies of Sayyid Qutb, the multiplicity of groups and parties, takfir, methodology of da’wah, refuting the innovators, the principle of al-Muwaazanaah, correcting the ruler and the manner of advising them and so on – so whoever showed loyalty to those Mashaayikh who were upon the haqq in these issues (**none of which are issues of Ijtihaad or Ikhtilaaf**), then his loyalty to them and his defence of them, and his calling the people to them in these issues is not hizbiyyah and nor is it considered to be the setting up of individuals for whom loyalty and disownment is shown in falsehood. So whoever made Shaikh Rabee’ bin Haadee the criterion of truth in the issue of the heresies of Sayyid Qutb, then he is like one who makes Imaam Ahmad bin Hanbal the criterion of truth concerning Hussain al-Karaabeesee.

And whoever makes Imaam al-Albaani the criterion of truth on the issue of Tasfiyah wat-Tarbiyah and the way forward for the Ummah in the current times, then he is like one who makes Shaikh ul-Islam Ibn Taymiyyah the criterion of truth on the issue of the way forward for the Ummah in the Tartar Crisis and their New World Order (refer to **CAF020002**) or Imaam Maalik the criterion of truth in the rectification of the Ummah. And whoever made Imaam Abdul-Azeez bin Baaz the criterion of truth on the issue of the multiplicity of Islamic groups; he is like one who makes the Book and the Sunnah the criterion of truth in these issues. And loyalty and disownment is shown for the truth and the upholders of truth.

And it is sometimes the case that one from amongst them stands to perform an obligation that is not performed by any others, such that he is the upholder of truth in this affair and loyalty and disownment is shown for his sake and for the truth that he upholds. So Imaam Ahmad’s position on the issue of the Qur’aan is apparent, and the story of al-Husain al-Karaabeesee has already preceded which illustrates this. Likewise, the issue of Shaikh Rabee’ bin Haadee and the heresies of Sayyid Qutb and the despicable hizbiyyah that became rampant over the decades for his books, his takfirism and kharijism, is all clear.

And all of this is different to what the biased partisans fall into, whose loyalty and disownment and setting up of figureheads is based upon other than the truth, other than the Salafi aqidah or other than the correct and upright Salafi manhaj (methodology). Now consider once again the saying of Shaikh Ibn Uthaimeen:

“Indeed we praise Allaah, Free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabee' bin Haadee al-Madkhalee to visit this region. **[So that] the one to whom certain matters are not apparent may come to know that our brother, may Allaah grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a hizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (i.e. Shaikh Rabee') is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawheed and throwing aside what opposes this [manhaj]. And all of us know tht Tawheed is the basis for which Allaah sent the Messengers upon them be peace and prayers...**

The visit of our brother, Shaikh Rabee bin Haadee to this region, our city, Unaizah, no doubt will have a good effect **and it will also become clear to many of the people what used to be hidden from them due to the scare-mongering and rumour-mongering and also letting loose the tongue [of discord]. And how numerous are those who are remorseful about what they said concerning the Ulamaa, when it becomes clear to them that they (the Ulamaa) are upon the truth.**”

Then one of those present at the gathering says, “There is a question concerning the books of Shaikh Rabee?”

To which the Shaikh replied, “It is apparently clear that this question is not in need of my answer. **And just as Imaam Ahmad was asked about Ishaq bin Raahawaih - rahimahumullaah - and he replied, "Someone like me is asked about Ishaq! Rather, Ishaq is to be asked about me."** And I spoke at the beginning of my speech about that which I know about Shaikh Rabee', may Allaah grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.” End of quote. (Cassette: “Ittihaaf al-Kurraam Bi Liqaa al-Uthaimen Ma'a Rabee al-Madkhalee wa Muhammad al-Imaam”)

So what we intend is sufficiently clear inshaa'allaah, namely that loyalty and disownment is for individuals based upon the truth that they uphold, **not for their personalities**, while showing disregard of their views and standpoints – especially on the issues of manhaj.

As for the partisans, what is the basis of their loyalty to Sayyid Qutb? Or Hasan al-Bannaa? Or Mohammad Suroor? Or Mohammad Qutb? Is it for upholding and defending the Salafi Manhaj?! Or the Salafi aqidah?! So whoever showed loyalty and disownment for their sake (and then attacked the Salafis, mocked them and reviled them!!) – then he has set up a '*hizb*' - for that '*hizb*' has other than the Salafi aqidah and manhaj as its criterion of truth.

BENEFIT: AATHAR FROM THE SALAF ON LOVE FOR THE PEOPLE OF THE SUNNAH BEING A CRITERION OF BEING FROM THE PEOPLE OF THE SUNNAH

Stated the Imaam of Ahl us-Sunnah wal-Jamaa'ah, “If you see a man who loves Abu Hurairah, Anas bin Maalik and Usayd bin Hudayr, then know he is a person of the Sunnah, if Allaah wills. If you see a man loving Ayyoob (as-Sakhtiyaanee), Ibn 'Awn, Yunus bin Ubaid, Abdullaah bin Idrees al-Awdee, ash-Sha'bee, Maalik bin al-Mighwal, Yazeed ibn Zurai', Mu'aadh ibn Mu'aadh, Wahb ibn Jareer, Hamaad ibn Zaid, Hamaad ibn Salamah, Maalik ibn Anas, al-Awzaa'ee and Zaa'idah ibn Qudaamah, know that he is a person of the Sunnah. If you see a man loving for Ahmad bin Hanbal, al-Hajjaaj Ibn al-Minhal and Ahmad Ibn Nasr, and mentioning good regarding them and speaking according to their sayings, then know that he is a person of the Sunnah.” (Sharh us-Sunnah of al-Barbahaaree no.143)

Jamaal bin Fareehaan al-Haarithe, after quoting this, stated, “**I say: And when you see a person today loving the Ulamaa of this country (Saudi Arabia) and other than it, those who adhere firmly to the Sunnah, upon the manhaj of the Salaf us-Saalih and who speaks with their saying, then know that he is a person of the Sunnah, inshaa'allaah ta'aalaa**”. (‘Al-Murr Ad-Durr al-Manthoor’ read and checked by Shaikh Salih al-Fawzaan, p. 17).

Stated al-Barbahaaree, “Whoever realises what the Innovators have abandoned of the Sunnah and left behind and he clings to it, he is a person of the Sunnah and the Jamaa’ah. He should be followed, helped and protected. He is one whom the Prophet (sallallahu alaihi wasallam) bequeathed should be looked after. (Sharh us-Sunnah of al-Barbahaaree no.108).

Stated Abu Haatim to his son, “If you see one who loves Ahmad, then know he is a person of the Sunnah”. (Siyar 11/198).

Ja’far bin Muhammad said, “If you see a man love Ahl ul-Hadeeth such as Yahyaa bin Sa’eed and Abdur-Rahmaan bin Mahdee and Ahmad bin Hanbal and Ishaq bin Raahawaih – and he mentioned some others – then he is upon the Sunnah, and whoever opposes them then know that he is an Innovator”.

Imaam al-Albaani, Muhaddith of the Era, said, **“So these people who speak against the two shaikhs (Shaikh Rabee’ and Shaikh Muqbil, the two Muhaddiths, who are Ahl ul-Hadeeth) - as we have mentioned - are either ignorant and so should be taught, or (they are) followers of their desires - and we should seek refuge from the evil of such a person, and we ask Allaah - the Mighty and Majestic - that He either guides him or breaks his back.** What I have seen in the writings of Shaikh Dr. Rabee' is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us.” (Recorded upon a tape in the series 'Silsilatul-Hudaa wan-Noor'. no.851/1 dated 9/7/1416H)

We say: Ameen, Ameen. May Allaah break the back of Abdur-Razzaq ash-Shayjee, and that of Abdur-Rahmaan Abdul-Khaaliq and may Allaah break the back of every biased partisan and entrenched Qutubi and Hizbi who has accused Shaikh Rabee’ bin Haadee of profanity and misguidance and deviation and hypocrisy and what is similar to all of that. For what purpose have they reviled and censured him?! When there is not even the slightest hint of deviation from him, rather he has but followed the beaten track of the Pious Forefathers. It is but the Pious Forefathers that they wish to censure and revile since they are not happy and content with their way.

Abu Haatim said, “A sign of the People of Innovation is reviling Ahl ul-Athar”. (al-Laalikaa’ee, 1/179). Jamaal bin Fareehaan al-Haarithe, after quoting this, stated, “Abu Abdullaah Jamaal says: When you see a man reviling the Ulamaa of the Sunnah and the Salafi Manhaj in this country, Sa’udeeyah, and other than it, then know that he is a person of desires.” (Al-Murr Ad-Durr al-Manthoor, p.20).

We say: That is when you see a man accuse them of “forced flattery”, “perfect and complete ignorance”, being “scholars of women’s menses and impurities”, “do not live in our times”, “a battalion of mummified scholars”, “present in body, absent in mind” and so on, then know that he is a person of desires.”

Qutaibah bin Sa’eed said, “When you see a man loving Ahl ul-Hadeeth, then know that he is upon the Sunnah, and whoever opposes this, then know that he is an Innovator”. (In the introduction of the verifier of ‘Shi’aar Ashaab ul-Hadeeth’ of al-Haakim, p.7).

BENEFIT: LOVE OF SPECIFIC INDIVIDUALS OR HATRED OF THEM SEPARATES AHL US-SUNNAH FROM AHL UL-AHWAA AND TESTING PEOPLE BY THE LOVE OF THE SCHOLARS IS NOT A BID’AH

Ibn al-Madeene said, “I heard Abdur-Rahmaan bin Mahdee say: Ibn ‘Awn is a test for the people of Basrah. If you see a person from them loving him, then incline and be secure with him. For the people of Kufah, Maalik bin Mighwal and Zaa’idah bin Qudaamah are a test. If you see a man loving them then seek his goodness. And for the people of Shaam, al-Awzaa’ee, and Abu Ishaq al-Fazaaree are a test. And for the people of Hijaz, Malik bin Anas.” (al-Laalikaa’ee 1/62).

Ibn Mahdee said, “When you see a person from Shaam loving al-Awzaa’ee and Abu Ishaq al-Faraazee, then he is a person of the Sunnah”. (al-Jarh wat-Ta’deel of Ibn Abi Haatim, 1/217).

Ahmad bin Yunus narrates from Sufyaan ath-Thawree who said, "Test the people of Mawsul by Mu'aafi bin Imraan." (Tahdheeb ut-Tahdheeb of Ibn Hajar, 10/180).

Al-Barbahaaree said, "To set up trials in Islaam is an Innovation. **As for today, people should be tested for the Sunnah**, because of his saying, "This is the knowledge of the religion, so look from whom you take your religion..." (Sharh us-Sunnah, no. 152, and the latter part of the narration is that of Muhammad bin Seereen, the Taabi'ee).

Ahmad bin Zaheer said, "I heard Ahmad bin Abdullaah bin Yoonus say: **Test the people of Mawsul with Mu'aafi bin Imraan. If they love him, then they are Ahl us-Sunnah, and if they hate him, then they are Ahl ul-Bid'ah – just as the people of Koofah are to be tested by Yahyaa.**" (al-Laalikaa'ee 1/66).

Al-Barbahaaree said, "Beware! Beware of the people of your time! Look to whom you sit with, hear from and accompany, for it is as if the creation have apostatised except those of them whom Allaah has protected!" (Sharh us-Sunnah no.150)

And it is precisely this legacy of the Salaf that the Innovators of our times and the Biased Partisans wish to demolish and render forgotten history, such that they have an open field with the minds and intellects of Ahl us-Sunnah. So beware O Sunni, and test the people by Shaikh Rabee' bin Haadee al-Madkhalee and Shaikh Muqbil bin Haadee and Imaam al-Albaani and the remainder of the Mashaayikh who are manifestly upon the manhaj of the Salaf in all their affairs, so that you know the Sunni and Salafi from the Opposing Bid'iyy, Khalafi, Hizbiyy.

BENEFIT: PRAISING THE INNOVATORS AND INCLINING TO THEM IS A SIGN OF THE INNOVATORS

Al-Barbahaaree said, "If you see a man speaking well of Ibn Abee Du'aad, (Bishr) al-Mareesee, Thumaamah, Abul-Hudhail or Hishaam Footee or any of their followers and adherents, beware of him because he is an Innovator. These people were upon apostasy, so leave this man who spoke well of them and whomever he mentioned of them." (Sharh us-Sunnah, no. 151).

He also said, "If you see a man sitting with one of the People of Innovation, warn and inform him. If he sits with him after knowing, beware of him, for he is a person of desires." (Sharh us-Sunnah, no. 144).

Now, if you see a man aggrandizing Sayyid Qutb, defending him, promoting him, poisoning the sons of Ahl us-Sunnah with his heretical writings and toxic teachings, showing enmity for his sake, then know that he is an Innovator – for Sayyid Qutb uttered apostasy, spoke with what Bishr al-Mareesee spoke with, reviled the Prophets of Allaah, made the Sharee'ah of Allaah deficient, called for parts of it to be abolished and likened the Sharee'ah of Allaah to Communism and Christianity, made takfir of the Companions and exceeded the affair of Bishr al-Mareesee and those mentioned above. So whoever praises him, intending to preach his doctrine and aggrandise him and make his teachings worthy of being subscribed to, then know that he is an Innovator who deceives the Ummah and the sons of Ahl us-Sunnah.

BENEFIT: SMALL SIGNS OF INNOVATION INDICATE THE CONCEALMENT OF WHAT IS WORSE

Stated Imaam al-Barbahaaree, "**If anything of innovation appears in a person, beware of him, since what is hidden is more than what is apparent.**" (Sharh us-Sunnah no.148).

When our Madinan Mashaayikh first detected the signs of deviation from the direction of those who made themselves Imaams of Fiqh ul-Waaqi' and did but talk and talk and talk and talk and at the same time rendered our Imaams the Imaams of Womens's Menses who had their heads buried in the sand, they gave them sincere advice by way of cassettes and writings and private admonition.

However, all of that did nothing but increase them further in their obstinacy and their devised plot against the Salafi Mashayikh. And these activists continued arousing the sentiments of the common-folk and

being shown for their sake, and not for the sake of the truth and the manhaj that they have indeed opposed. And this is the very advice that Ahl ul-Hadeeth wal-Athar have been preaching, those upon the manhaj of the Salaf to the the 'Ahzaab of Salafiyyah' the false claimants of Salafiyyah, and this has been the basis of our rejection of them and our war against them...

Shaikh Ibn Uthaimen: In this *hadeeth* the Prophet (sallallaahu alaihi wasallam) guided to the way in which a person secures himself. He doesn't affiliate him to any sect, only the way of the *salaf assalih*, to the *Sunnah* of our Prophet (sallallaahu alaihi wasallam) and the rightly guided caliphs." End quote.

causing them to have evil suspicions about the Senior Ulamaa. As a result of this the Salafi Mashayikh doubted their intentions and realised that the position held by these activists was one not based upon the Shari'ah as such, but upon blind partisanship and political machination, and that this group had a methodology and an agenda. And from what has preceded and much more, the Salafi Mashayikh became fully aware and at ease with the fact that these political activists had objectives, goals, methodologies, political machinations, ideals which would be worked upon from the outside. (Refer to al-Qutubiyyah, p.149, 2nd edition).

Then as the years went by, what was actually hidden slowly became more and more apparent, until full-blown Qutubism and Hizbism and accusations of Irjaa' were diagnosed at the hands of Imaam al-Albaani who stated, "**The Khawaarij of the Era**" and "**our brothers in Madinah were more knowledgeable of them than us**" and "**I did not think the author (of Dhaahirat ul-Irjaa') would reach this level**" and other diagnoses that we have alluded to earlier in our discourse.

And it is for this reason that our Salaf would show severity against anyone from whom signs of indulgence in the novelties began to appear, or signs of allegiance to the Innovators and other such affairs – since they knew with full certainty that a man is only in one of two conditions; either a man errs while being sincere in that, so his error is corrected and and warned from, or he desires mischief and misguidance in which case his condition is made clear. And this was also the condition of Abdur-Rahmaan Abdul-Khaaliq, the Innovator of Hizbiyyah, for small signs appeared in him and which our Mashaayikh detected in him, and then months passed by and then years and it was thereafter diagnosed as full-blown innovation and hizbiyyah, and calls for the destruction of the Ummah and plunging it into the depths of the Fire.

BENEFIT: AN IMPIOUS AND SINFUL SUNNI, SALAFI IS BETTER THAN A PIOUS, VIRTUOUS BID'IYY, HIZBI

Stated Imaam al-Barbahaaree, "However, if you see a person whose manner and opinion is despicable, he is wicked, sinful and oppressive, yet he is a person of the Sunnah, accompany him and sit with him, since his sin will not harm you. If you see a man who strives hard and long in worship, is abstemious, being continual in worship, except that he is a person of innovation, do not sit with him, do not listen to his words and do not walk along with him, since I do not feel safe, that you will not eventually come to be pleased with his way and go to destruction along with him. Yunus Ibn Ubaid saw a son of his come out from the house of an innovator, so he said to him, "O my son! Where have you come from?" He replied, "From Amr Ibn Ubaid". He said, "O my son! That I see you come out of the house of a shameless person is more beloved to me than that I should see you come out of the house of so and so. That you meet Allaah as a fornicator, thief and treacherous person is more beloved to me than that you meet Him with the saying of the Innovators". [Al-Barbahaaree continues] Do you not see that Yunus knew that this shameless person would not lead his son away from the religion whereas the Innovator will indeed misguide him and cause him to disbelieve." (Sharh us-Sunnah no.149).

And of course by a Sunni, Salafi, we mean one who is truly upon the aqidah and manhaj of the Salaf, not a pretender or a veiled partisan.

Comments: And this is the truth embodied and most sincere advice, since it is nothing but the legacy of the Prophet (sallallaahu alaihi wasallam) himself and is the beaten track of the Pious Forefathers, and the affiliation to the way of the Salaf us-Saalih referred to by Shaikh Ibn Uthaimen means “to be a Salafi” and not just to call oneself “a Salafi”.

On the Meaning of Ascribing Oneself to the Salaf and Salafiyyah

Stated Shaikh Saalih bin Abdul-Azeez bin Muhammad Aal-Shaikh, Minister of Islamic Affairs of Saudi Arabia:

“Muslims are of two groups: Salafis and Khalafis. As for the Salafis, then they are the followers of Salaf us-Saalih (first three generations of Muslims). And as for the Khalafis, then they are the followers of the understanding of the Khalaf and they are also called Innovators - since everyone who is not pleased and satisfied with the path of the Salaf us-Saalih, in knowledge and action, understanding and fiqh, then he is a khalafi, an innovator.

And the Salaf us-Saalih, they are the favoured and blessed generations and at the head of them, and at their forefront, are the Companions of Allaah’s Messenger (sallallaahu alaihi wasallam), those whom Allaah has praised with his saying:

Muhammad is the Messenger of Allaah - and those who are with him (i.e. the Companions) are severe upon the Disbelievers and merciful amongst themselves - you will see them, bowing and prostrating [in awe of Allaah], seeking bounty from Allaah and his good pleasure. (al-Fath 48:29).

And the Messenger (sallallaahu alaihi wasallam) has praised them with his saying: *“The best of mankind is my generation, then those who follow them, then those who follow them.”* ... And this is a matter that is unanimously agreed upon by Ahl us-Sunnah, no one opposes and differs about this amongst them. So when they (the Companions) have a great excellence such as this, then it is no wonder that the Muslim is honoured to ascribe to their way in understanding the Book and the Sunnah, the explanation of them both, and their acting upon the texts (of the Book and the Sunnah).

And every astray sect or group from amongst the sects of this Ummah seeks evidence for its goals and objectives with verses from the Book and ahaadeeth from the Sunnah - with an understanding which is in disagreement with that of the Salaf - and they exceeded in this until some of them declared others to be Disbelievers and threw one part of the Book of Allaah against another. All of that, due to their understanding of the texts - in accordance with what the sect or group claims. So every group or sect became deviant, claiming and saying: “We take from the Book and the Sunnah.” So the affair became confusing for those weak and lacking in knowledge.

And the deliverance and escape from these claims and deviant sayings is following the methodology (manhaj) of the best of generations - so whatever they understood from the texts (of the Book and the Sunnah) then it is the truth and whatever they did not understand and did not act upon then it is not from the truth.

And similarly those who followed the Noble Companions (radiallaahu anhu) in goodness and took knowledge from them [i.e. the Taabi’oon] - so everyone who ascribes himself to the methodology (manhaj) of those (the Companions and the Successors after

them) in understanding the Book and the Sunnah, and who takes from whatever is ascribed and raised to the Prophet (sallallaahu alaihi wasallam) and is authentic amongst the narrations, and who abandons the opinions of intellect and innovated understandings - then the one who travels upon this methodology and this path is a Salafi - and the one who does not travel upon this path, then he is a khalafi, an innovator.

When this has been established, then every single matter from amongst the matters of knowledge, will never fall in other than the following three situations:

The first: That the Companions and the Taabi'oon spoke by it and acted upon it - either all of them, or some of them - and there was no one who opposed it. **The second:** That some of them acted upon it, yet others opposed it and those who opposed it were greater in number. **The third:** That the matter was never acted upon by them.

So these are three types.

As for the first type, and that is that all of the Companions acted upon it, or some of them but there was none who opposed it - then there is no doubt that this is a followed Sunnah and a clear and manifest path, the Straight Path, the clear illuminated way - and it is not permissible for anyone to oppose them in this. And examples of this are too famous and well known to be mentioned - from amongst the issues of belief and acts of worship.

As for the second type, and that is that some of them acted upon it but others opposed it, and those who opposed it were greater in number - in that the majority of the Companions chose something other than what those few Companions chose (to understand and act upon).

Ash-Shaatibee said: "So those others (who opposed and did not act upon it) - then (their action) is the followed Sunnah and the much-frequented path, and as for that which was not acted upon save a little, then it is obligatory to verify (its correctness) and the correctness of conforming to it - whilst persisting and remaining upon what is more well-known (i.e. not to act upon it - as the majority of the Companions did not do so).

For verily, the persistence of the majority (of the Companions) in opposing the few - either it is due to a Sharee'ah reason or other than Sharee'ah reason. And it is false for it to be other than a Shar'eeah reason - in fact it is not possible but for it to be a Sharee'ah reason. And when the affair is like this then [the one] acting so as to conform to the minority is like an adversary or opposer to that understanding for which the majority investigated the action - to check that it agrees [with such an understanding]. So it is necessary to investigate what they investigated and to agree with what they persisted upon" (Muwaafaqaat 3/57)

Then he said: "And for this reason it is necessary for the one who acts to investigate into [his action] so as to make it conform to that of the first group [i.e. those who abandoned the action] and not to allow himself to act upon the action of the few [in number] - but to

do so only sparingly, when there is the need and when necessity touches him, - and when he does not fear in this situation the abrogation of [another] action, or the absence of authenticity in its proof or a bearing and understanding for which the proof gives no indication and other such similar things.

But if he were to act upon the action of the few in number, all the time, then a number of things would be necessary for him:

First: Opposition to the first group, the majority in number, with respect to their constancy in abandoning this action. This also constitutes opposing the very first Salaf.

Second: Deeming it necessary to abandon what they remained constant upon, in that the aim is that they used to remain in constant opposition to these practices - so constantly acting upon something which conforms to that which they did not remain constant upon is [in clear] opposition to that which they remained firm upon (in their abandonment of the act.)

Third: That this is a way that leads to removing or abrogating those things which they persisted in and also spreading (amongst the people, acts) that they opposed - since copying someone's actions is more far reaching than copying someone's words - so when this occurs from someone who is followed and imitated then it is more serious.

Beware; beware from opposing the first [i.e. the majority]! For if it was an excellence [to act upon that which they left] then they would be more deserving of doing the same - And from Allaah is all aid sought." (Muwaafiqat 3/70-71)

As for the third type which is that the matter was never acted upon by them, then there is no doubt that whatever is not from their actions, all of it is innovation and an evil - if the one who acts by it seeks nearness to His Lord by it - but not if the action is merely a custom or habit since the principle for that it is that it is permissible.

For this reason it is said to everyone who does an action which is not upon the way of the Salaf or upon their understanding of the texts of the Book and the Sunnah - that you are a Muhtil (negator), Muhtadi' (innovator) - a follower of other than the path of the Believers."⁶⁴ End of quotation from Shaikh Saalih.

After you have understood these words well and comprehended them well, then ask yourself O Sunni, the various issues of methodology that have been raised in our discourse, are they issues in which there was any doubt amongst the Companions or a difference of opinion concerning them? Did they differ about the methodology of the Prophet in giving da'wah? Did they differ concerning the methodology of advising the Rulers and correcting them? Did they differ concerning the Innovators and their books and their heresies and writings? Did they differ about the principles of loyalty and disownment? Did they differ about not openly proclaiming the faults, sins and crimes of

⁶⁴ From the Chapter with the same title in "Haadhihi Mafaaheemuna" (pp.215-218)

the Rulers. Was Dhul-Khuwaisarah at-Tameemi a model to be followed in their view, in his demands for “Social Justice” in the face of our Beloved Messenger (sallallaahu alaihi wasallam).

And are the issues that the newly-arisen, foolish-minded ones of this era have based their da’wah and their manhaj upon, are they issues for which there is precedence from the Salaf? Did the Salaf speak with these issues or act upon them?!

Understand well, that there is “the Salafi Manhaj” and there is “the Bid’iyy Manhaj” and there are “the followers of the Salaf” and there are “the followers of the Khalaf” and the followers of the Salaf are “the Salafis” and the followers of the Khalaf are “the Khalafis” – even though they may call themselves “Salafis”. It is the likes of these ones that are worthy of rebuke and censure, for they are the ones who make tabdee’ and takfeer of their opponents – as we have already illustrated previously, and they are the ones who are a *‘hizb’* in their ascription to Salafiyyah.

The Difference Between Matters of Ijtihaad and Matters of Khilaaf

After you have comprehended well the explanation of Shaikh Saalih Aal ash-Shaikh, and have remembered well what he wrote, then let us make the matter more clear by exposing further some of the errors that the biased partisans have fallen into, in justifying their futile ways and methodologies, all in falsehood and arguing with falsehood and bathing in falsehood. So we say:

Stated Shaikh Fawzee al-Atharee:⁶⁵

“Some people, on account of their ignorance, have confused between the meaning of “the issues of opposition” (masaa’il ul-khilaaf) and the meaning of “the issues of ijtihaad” (masaa’il ul-ijtihaad) and so they have thought the meaning of them both is the one and same!!! Then they built upon this that there is no rejection to be shown for the issues of khilaaf. This is an error. This is because the issues of khilaaf are more general than the issues of ijtihaad. Amongst the issues of difference are those in which differing is allowed and they are the issues of ijtihaad and this is what is meant by the Ulamaa when they state, “there is no rejection to be shown in the issues of ijtihaad” and amongst these issues are those in which differing is not allowed, and they are those that oppose the Book or the Sunnah or an Ijmaa’ (consensus). And it is obligatory to reject these matters and the Ulamaa, past and present have never ceased to warn against whoever opposed any of that. And if rejection had not been shown to any of that, it would have led to the changing (tabdeel) of the religion and its distortion.

Ibn al-Qayyim has spoken of this in I’laam al-Muwaqqi’een (3/288) saying, **“Their saying ‘there is no rejection to be shown for the issues of khilaaf’ is not correct. For rejection is to be shown either to the saying and fatwaa or to the action. As for the first, if it is a saying that opposes the Sunnah or an Ijmaa’ it is obligatory to reject it by unanimous agreement. And if it is not the case (that it opposes any of that) then it explaining its weakness or its opposition to the evidence is similar to it in rejection.**

As for an action, then if it is in opposition to the Sunnah or an Ijmaa’ then it is obligatory to reject it according to the various degrees of showing rejection. And how can a faqeeh (jurist) say that no rejection is to be shown in the issues that are differed over. The Fuqahaa (jurists) from all the various factions have clearly spoken of invalidating the judgement of a ruler (i.e. judge, qaadee etc.) when he opposes the Book or the Sunnah, even if some of the Ulamaa are in agreement with him on this issue. As for when there does not exist anything in the Sunnah or from Ijmaa’ on this issue then performance of Ijtihaad in this issue is permissible and rejection is not to be shown against one who acted upon this based upon ijtihaad or taqleed.

⁶⁵ Shaikh Fawzee al-Atharee is one of the students of Shaikh Ibn Uthaimen from Bahrain and he studied with the Shaikh for 10 years or so, and continues to maintain his ties and links with the Shaikh. Shaikh Fawzee exposed many of the biased partisans and revealed their innermost secrets, especially those amongst the Turaathi sect of Abdur-Rahmaan Abdul-Khaaliq.

Certainly, this confusion has arisen from the perspective that a person believes that the issues of khilaaf are actually the issues of ijtihaad, as has been held by numerous factions of people who do not have any ability or firm grounding in knowledge.⁶⁶

And that which our the Scholars are upon is correct, namely that the issues of ijtihaad, so long as there does not exist any evidence which obligates acting upon it manifestly, such as an authentic hadeeth, which has nothing to contradict it from what is similar to it (in authenticity), then it is permissible to perform ijtihaad – in the absence of any clear and manifest proof which necessitates acting by it, either due to conflicting evidences or due to the evidences being hidden concerning it.” End of quote from Ibn al-Qayyim.

Hence, the issues of ijtihaad are those in which there is no text from the Book or the Sunnah or from Ijmaa’, or those in which there is a text but it is not free of what may oppose it and which has a similar strength to it in terms of being established (i.e. in terms of authenticity) or in its proof of indication.

It is these matters that the Ulamaa intend by their saying, “There is no rejection in the issues of Ijtihaad”. Hence, whoever blindly followed, in these issues of ijtihaad (due to the absence of any decisive proof) then he is not to be shown rejection and nor is he to be abandoned (hajar).

Shaikh ul-Islaam Ibn Taymiyyah said in al-Fataawaa (20/207), “Whoever acted upon the issues of ijtihaad based upon the sayings of one of the Ulamaa, then he is not shown rejection on account of that and nor is he abandoned. And whoever acted upon one of two sayings, then he is not shown rejection. When there are two views on a matter, then if one of the views seems to be more correct in its evidences, then he may act upon it, and if not then he may blindly-follow one of the Ulamaa who can be depended upon in their explanation of the better and more correct of the two sayings, and Allaah knows best.”

However, not showing rejection in the issues of ijtihaad, does not prevent from speaking about them with Sharee’ah based evidences (i.e. to show their erroneous nature), so take note.

Shaikh ul-Islaam Ibn Taymiyyah said in al-Fataawaa (30/80), “The likes of these matters of ijtihaad, then they are not to be shown rejection with the hand (i.e. physically), and it is not anybody’s right to force anybody to follow him in these issues, however they can be spoken about with knowledge-based evidences. So to whomever the correctness of one of two sayings becomes apparent, then he ought to follow it, and whoever blindly-followed the saying of the other one, then he is not to be shown rejection.”

As for the issues of khilaaf (opposition), then they are what oppose the Book or the Sunnah or Ijmaa’.

⁶⁶ [Translator] And this is the state of some of the Ruwaibidah of our times, as we shall shortly explain inshaa’llah. [/Translator].

And it is obligatory to reject this, and the Ulamaa, past and present, have never ceased rejecting anyone who rejects this, and if such oppositions had not been rejected, it would have led to the changing and distortion of the religion.

Shaikh ul-Islam Ibn Taymiyyah said, **“Their saying ‘there is no rejection to be shown for the issues of khilaaf’ is not correct. For rejection is to be shown either to the ruling (made) or to the action. As for the first, if it is a saying that opposes the Sunnah or past Ijmaa’ it is obligatory to reject it by unanimous agreement. And if it is not the case (that it opposes any of that) then it is rejected in the sense of explaining its weakness, and this is in the view of those who say that “the truth is only one”, and this is the generality of the Salaf and the Fuqahaa (Jurists).**

As for an action, then if it is in opposition to the Sunnah or an Ijmaa’ then it is obligatory to reject it according to the various degrees of showing rejection, as we have illustrated from the hadeeth related to the one who drinks nabeedh⁶⁷ about which there is difference of opinion. Just as the ruling of a judge is invalidated when he opposes a Sunnah, even if he had followed one some of the Ulamaa’ in that. As for when there does not exist anything in the Sunnah or from Ijmaa’ on this issue then performance of Ijtihad in this issue is permissible and rejection is not to be shown against one who acted upon this based upon ijtihaad or taqleed.

Certainly, this confusion has arisen from the perspective that a person believes that the issues of khilaaf are actually the issues of ijtihaad, as has been held by numerous factions of people who do not have any ability or firm grounding in knowledge...” (Refer to Aadaab ush-Sharee’ah 1/169).

... and from all of this, with the help of Allaah, the difference between the issues of khilaaf and the issues of ijtihaad will become clear. Hence, everyone who opposes a clear and explicit text, rejection is shown against him, regardless of whether it is an issue of fiqh, or issues of belief, since we have been ordered to follow the texts in all situations and aspects. Not every issue of opposition (khilaaf) is an issue of ijtihaad. Rather issues of difference of opinion fall into two types as has preceded:

- a) The issues of khilaaf, and these are matters in which a text or texts are found by which the correctness (or falsehood) of the various opinions held in the issue can be determined.
- b) The issues of ijtihaad, and these are the matters in which there is no clear and explicit text which allows the verification of the correctness of the various opinions held in the issue.

Hence, everyone who in his actions or verdicts opposed what the Prophet (sallallahu alaihi wasallam) came with, then he has brought an evil (munkar), and everyone who sees

⁶⁷ [Translator] A form of khamr.

an evil, then he is obliged to put an end to it, to the extent of his capability. Imaam Muslim reports from Abu Sa'eed al-Khudree – radiallaahu anhu – who said, "I heard the Messenger of Allaah (sallallaahu alaihi wasallam) say: *Whoever amongst you sees an evil, then let him change it with his hand, if he is not able then with his tongue, and if he is not able then with his heart, and that is the weakest form of Imaan (faith).*" (Refer to Hukm ul-Intimaa Fee Masaa'il il-Khilaaf of Dr. Fadl Elaahi p.58)." End of quote from Shaikh Fawzee al-Atharee.

Now, O Sunni, after you have comprehended well all of what has been mentioned and have excelled in understanding it, let us take a trip down memory lane.

Do you see what the rowdy hooligans amongst the biased partisans and their Ruwaibid spokesmen, feigning the gown of knowledge, erudition and Salafiyyah, state in their attempted defence of their falsehood and adulterated ways and methodologies? That the issues of methodology are subject to ijtihaad, and that Imaam al-Albaani has his ijtihaad and his view on the issues of rectification of the Ummah are based upon ijtihaad and that the biased partisans and deviated Khaarijies Bolshevites, have their own ijtihaad, and as such, no rejection is to be made upon either party!⁶⁸ And that all of this is lawful type of differing, since it is from the matters of ijtihaad?!

Do you not see what the hardened Bannaawites, the followers of Abdur-Rahmaan Abdul-Khaaliq, the opposer of the Book, the Sunnah, the Ijmaa' and 14 centuries of the Salaf of the Ummah, opine in their defence of their master, that these are issues of ijtihaad and hence no rejection is to be shown against them?

Do you not see what the Qutubists and engrossed Politicians opine about their principles of al-Muwaazanaah aimed at defending the Heretical Innovators and promoting their heresies amongst the sons of Ahl us-Sunnah, namely, that this is an issue in which there is no Ijmaa' and no decisive indication in the Book or the Sunnah or the Salaf or in the works and words of the Muhadditheen, such that they can be left to let loose the reins of tribulation, what is hidden from it and what is apparent?!

Do you not see what the depraved partisans and revolutionaries opine about giving obedience to the tyrant Muslim ruler and the manner of giving advice and how they use the as their model and guide, the Father of the Khawaarij, to justify open rejection and their spreading and open proclamation of the faxes and seditious writings of the mad-dog, the Tahreeri, al-Mis'ari, upon the pulpits and in their lecture – and they attempt to use as evidence in all of that texts whose meanings and applications they have adulterated and polluted?! Where are they and where are the clear and decisive texts of the Sunnah, let alone the Ijmaa' that is apparent and obvious as the daylight sun to anyone with even the lowest share of knowledge in this regard?! And is their action a matter of ijtihaad or a matter of khilaaf which ought to be rejected?!

⁶⁸ And it is amazing indeed that one of their figureheads allows ijtihaad in the matters of Tawheed (!!) As has occurred by Salaah as-Saawee, Principal of the Open Islamic University in the United States (!!) in his book "ath-Thawaabit wal-Mutaghayyaraat". We give them glad tidings of the new book of Shaikh Muqbil bin Haadee, "al-Kaawee Fee Dimaagh as-Saawee" (The Causticity In the Brain of as-Saawee).

And we could go on about the various other issues of methodology that “the Khawaarij of the Era” have opposed - not due to the lawful and legitimate ijtihaad for which no rejection ought to be shown, but due to their toying with Innovation and its people, and their desire for mischief and corruption upon the earth, in the name of rectification of the affairs.

And as for the ignorant muqallidah, who follow the likes of these revolutionaries and partisans and Shurocrats, and think they are following views and orientations, **nay, whole sophisticated and carefully thought-out methodologies**, based upon the permitted form of ijtihaad, then may Allaah guide them and direct them to the right and protect them from the Lords of Adulterated Principles. And from Allaah is the refuge...

Summary and Conclusions

In summary we say that there is nothing in the words of Shaikh Ibn Uthaimen that indicates the fabrication of the Qutubist that the Salafis are not from Ahl us-Sunnah wal-Jamaa'ah – which he ascribed to Shaikh Ibn Uthaimen. Using the same Qutubi and Hizbi scales of judgement set up for the Halabi and Anbari Affairs, the Qutubist whose condition we discussed is himself a fabricating, distorting, despicable, liar, who is in need of repenting from his lie and his heterodoxy.

Ruwaibidism and opportune partisanship have reared their ugly heads and taken root in society. It is decreed that Ahl ul-Ahwaa will remain extant for the purpose of testing Ahl us-Sunnah and to put them to trial in their creed, and their methodology and their da'wah and their ibaadah.

Success and deliverance lies in adhering to and uniting upon a single manhaj, the manhaj of the Salaf and of the Imaams of the Salaf, past and present. And when there occur statements or expressions from one amongst them, then we say that as individuals they may err or may be correct, or they may have some aspects of the truth but not others in specific issues, or they may outline certain realities or concepts as opposed to others, but collectively they cannot make mistakes. So when faced with issues like these, the Salafis, Ahl us-Sunnah wal-Jamaa'ah, Ahl ul-Hadeeth wal-Athar, they refer back to the Ulamaa, in their entirety, and call upon their words, statements and understandings – and put them altogether and try to form the best opinion and best understanding of the words or expressions that emanate from a particular scholar. And this saves and delivers them from hawaa (desire) and deviation and misguidance – and it also protects them from the refuse of Ahl ul-Ahwaa and their attempts to strike Salafiyyah and the adherents to its noble and pure manhaj.

As for those who make Salafiyyah into a '*hizb*' such as the Surooriyyah, Qutubiyah Jadeedah, Turaathiyah and others, and think and claim the ascription, necessitates that one is a "Salafi" in every sense of the word, then this claim is utter falsehood. For unless one follows the way of the Salaf in aqidah, manhaj, ibaadah and so on and leaves aside the innovated methodologies and those who are upon them and who call to them, then he cannot "be a Salafi" and his mere claim and attachment to the name is but hizbism.

And Shaikh Ibn Uthaimen did not reject that groups and parties or individuals be declared astray, or innovatory or sinful, so long as they deserve it – in the statement that awaits verification. So who declared the principle of al-Muwaazanah to be astray? Who declared the one who spoke of Tawhid al-Haakimiyyah an innovator? Who declared astray the particular form of "Fiqh ul-Waaqi" promoted by the Political Activists. Who declared astray the setting up of CDLR? Who approved of the fact that there is a "Qutubi" manhaj and a "Salafi" manhaj, there being between them the distance from the East to the West.⁶⁹

⁶⁹ Refer to article **NDV010011**, in which there can be found the hand written comments of Shaikh Ibn Uthaimen (and Shaikh Salih al-Fawzaan) upon the manuscript of the book, "Baraa'at ul-Ummah minTazkiyat Ahl il-Bid'ah wal-Mudhammah" and in which the Qutubi Manhaj is set aside from the Salafi

For this reason, it is apparently clear that the words of Shaikh Ibn Uthaimen – walhamdulillaah – apply more so, and in actual fact, to the biased partisans, Shurocrats, the callers to Shurocracy, the defenders of the Mockers of the Prophets and Revilers of Uthmaan (radiallaahun anhu), those who attempt to infiltrate the Salafis with their Qutubi and Bannaawi manhaj, and who claim to be “Salafiyyah ‘Ilmiyyah” and who set up futile principles which are aimed at defending the Innovators, and whose concern is an exaggerated form of “Fiqh ul-Waaqi” and takfir of the rulers and Bolshevite Revolutions, those who propounded Democratic Kharijism by encouraging open criticism of the Rulers by using the hadeeth of the Father of the Khawaarij, those who cursed and reviled the Ulamaa, labelling them “the Ulamaa of Women’s Menses and Impurities” and who then labelled those who did not indulge in this form of debauchery as being “Murji’ah” or “Khawarij” or “Qadariyyah” or Rafidah” or “Supporters of the New World Order”, or “Spies” or “Paid workers” or “Supporters of the Thrones of the Tyrants” – without any Sharee’ah basis and without any evidence or proof or support... And alongside that they claim that they are Salafiyyah and that their leaders and mentors are “Salafiyyah in Creed, Contemporary in Orientation” and other such lies, fanciful hallucinations and phantasms concerning the religion and the manhaj...

So beware O Sunni and look into the true realities and treat the issues from the point of view of methodology (manhaj) and look and see who has truly adhered to the issues of manhaj clarified by our Salafi Ulamaa and who actually fled on his heels, sheltered and accommodated the Innovators, showing loyalty and disownment for their sake, and propounding their adulterated principles and methodologies to the sons of Ahl us-Sunnah.

And finally, it is most worthy and befitting here that we transpose Imaam al-Barbahaaree into our times, let him observe our situation, see the state of the Innovators and Biased Partisans, the Qutubists and Hardened Bannaawis, the Shurocrats and Ahl ul-Kalaam⁷⁰ from the Lords of Fiqh ul-Waaqi’, and subsequently allow him to dictate to us, his explanation of the Sunnah and his advice to the Ummah and his uncovering of the scandals of Ahl ul-Bid’ah:

“All praise is for Allaah who guided us to Islaam and blessed us with it and placed us in the best nation, so we ask Him to grant us that we keep to that which He loves and is pleased with and avoid that which He hates and which angers Him.

Manhaj. In particular Shaikh Ibn Uthaimen recommended that in comparing and contrasting the two, the heading and contents of “The Salafi Manhaj” should be made to come before the heading and contents of “The Qutubi Manhaj”, since the author had put them the other way round.

⁷⁰ The Salaf would consider all of those who fell into innovation, deviation and heresy, to be Ahl ul-Kalaam. Stated Imaam al-Barbahaaree, “May Allaah have mercy upon you! Know that heresy, disbelief, doubts, innovations, misguidance and confusion about the religion have never occurred except through Kalaam (Rhetoric) and due to the [handiwork] of the Ahl ul-Kalaam and argumentation, debating and disputation. How can a man plunge into argumentation, disputation and debating seeing that Allaah the Most High said, **“None dispute about the Aayaat (signs, proofs) of Allaah except those who disbelieve”** (al-Ghaafir 40:4). You should submit to and be pleased with the narrations and the people of narrations, withhold and remain silent” (Sharh us-Sunnah no. 83).

Know that Islam is the Sunnah, and the Sunnah is Islaam and one of them cannot be established without the other.⁷¹

From the Sunnah is clinging to the Jamaa'ah. Whoever desires other than the Jamaa'ah and departs from it then he has thrown off the yoke of Islaam from his neck and he is astray, leading others astray.⁷²

The foundation upon which the Jamaa'ah is built is the Companions of Muhammad may Allaah's Mercy be upon them all. They are Ahl us-Sunnah wal-Jamaa'ah, so whoever does not take from them has gone astray and innovated and every innovation is misguidance, and misguidance and its People are in the Fire.

'Umar ibn al-Khattaab, rahimahullaah, said, "There is no excuse for anyone going astray thinking that he is upon guidance. Nor for abandoning guidance thinking it to be misguidance, since the affairs have been made clear, the proof established and the excuse cut off." That is because the Sunnah and the Jamaa'ah have consolidated and safeguarded all of the Religion. It has been made clear to the people, so it is upon the people to comply and follow.⁷³

May Allaah have mercy upon you. Know that the Religion is what came from Allaah, the Blessed and Most High. It is not something left to the intellect and opinions of men⁷⁴. Knowledge it is what comes from Allaah and His Messenger, so do not follow anything based upon your desires and so deviate away from the Religion and leave Islaam. There will be no excuse for you since Allaah's Messenger explained the Sunnah to his Ummah and made it clear to his Companions and they are the Jamaa'ah, and they are the Main Body (as-Sawaad ul-A'dham), and the Main Body is the truth and its followers.

So he who contradicts the Companions of Allaah's Messenger sallallahu alaihiwasallam in any of the affairs of the Religion, then he has fallen into disbelief.

⁷¹ **BENEFIT:** Know that Salafiyyah is but rigid adherence to the manhaj of the Salaf in all affairs, and rigid adherence to the manhaj of the Salaf in all affairs is Salafiyyah. Once cannot be established without the other.

⁷² **BENEFIT:** From Salafiyyah is clinging to the Straight Path of Allaah and abandoning the Ahzaab. Whoever desires other than Salafiyyah and the Jamaa'ah (Waahidah) and the Siraat (Waahid) and departs (to the Jamaa'at and the Subul Mutafriqah and the Manaahij Mukhaalifah), then he has thrown off the yoke of Islaam from his neck and he is astray, leading others astray.

⁷³ **BENEFIT:** There is no excuse for anyone going astray thinking that he is upon guidance. Nor for abandoning guidance thinking it to be misguidance, since the affairs have been made clear, the proof established and the excuse cut off. This is because Ahl us-Sunnah and the Jamaa'ah, the Ulamaa of the Ummah, the trustworthy ones of every generation have consolidated the concepts of Sunnah and Salafiyyah and cemented its manhaj. They have been made clear to the people, so it is upon the people to comply and follow.

⁷⁴ **BENEFIT:** And nor is it anything which has been left to the Ijtihaad of the Lords of Fiqh ul-Waaqi' and the Lords of Adulterated Principles.

Know that the people never introduce an innovation until they abandon its like from the Sunnah. So, beware of newly invented matters, since every newly invented matter is an innovation and every innovation is misguidance and misguidance and its people are in the Fire.

Beware of small innovations because they grow until they become large⁷⁵.

This is the case with every innovation introduced in this Ummah. It began as something small, bearing resemblance to the truth which is why those who entered it were misled and then were unable to leave it. So it grew and became the religion that they followed⁷⁶ and thus deviated from the Straight Path and left Islaam.

May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly⁷⁷. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet (sallallaahu alaihi wasallam) speak about it or any of the scholars? So if you find a narration from

⁷⁵ **BENEFIT:** And the Bid'ah of the Khawaarij grew from the small (yet serious) act of Dhul-Khuwaisarah at-Tameemee and his call for "Social Justice" in the face of the authority of the time, the Messenger (sallallaahu alaihi wasallam), and likewise from the act of his offspring and their call for "Social Justice" in the face of Uthmaan (radiallaahu anhu), and then it continued, becoming greater and bigger until it led to bloodshed and rebellion and turmoil. And this continued in history, causing chaos, anarchy and disarray within the Ummah - from the period of the Rightly Guided Khilafah based upon the Manhaj of Nubuwwah, through the periods of kingship, and then tyrannical kingship, culminating in the arrival of Sayyid Qutb and his calls for "Social Justice" - leading to the same turmoil and destruction. And this legacy will not cease, and the Khawaarij will never cease to emerge in every generation until Dajjaal himself appears within their midst, as occurs in the authentic texts - we seek refuge in Allaah from that.

Stated Shaikh Ibn Uthaimeen, "These words are very good (i.e. Imaam al-Albaanee's). Meaning, that those people pass judgement against the Rulers of the Muslims, that they are disbelievers, what benefit do they achieve by judging them to be disbelievers? Are they able to put an end to them? They are not able. And when it is the case that the Jews have occupied Palestine for around 50 years, yet despite that the Islamic Ummah has not been able in its entirety - Arabs and Non-Arabs alike - to remove them from their place! How then, after this, can we go and strike those who rule over us with our tongues (i.e. make takfir of them) while we know that we are not capable of putting an end to them, and that blood will be shed, and the taking of wealth will become lawful, and even the honours of people. And then we will not even have achieved the desired result!! **Therefore, what is the benefit - such that if a person was to believe - in that which is between him and his Lord - that amongst the rulers is one who is a disbeliever in truth, with the kufr that ejects from the religion - what then is the benefit in announcing this and spreading this, except the kindling of tribulation?!**" (Fitnah of Takfir, p.74)

⁷⁶ **BENEFIT:** And this is the case with all the contemporary innovations, such as that of Hizbiyyah. For it began under the guise of "collective work" and the need for the Muslims to co-operate - but because this resembled the truth from one perspective, many were made to enter it, were misled, and were then unable to leave it. So they took to the parliaments, shaved their beards, and allowed their pictures to appear in the magazines, sat with the Raafidah and co-operated with them, got poisoned with democracy, fashioned it to create Shurocracy, and it became the religion that they followed. Then they declared as Murji'ah, Khawaarij, Qadariyyah and Raafidah, all those who opposed them, declaring some of them to be munaafiqs and others to have loyalty for the Jews, Christians and Infidels and others to be the enemies of Islaam.

⁷⁷ **BENEFIT:** Imaam al-Barbahaaree lived in the 4th century after Hijrah, 10 centuries ago (!!)

them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire.

Know that leaving the correct path occurs in two ways. **Firstly:** that a man strays from the correct path intending nothing but good, so his error is not to be followed since it leads to destruction. **(Secondly)**, a man who deliberately opposes the truth and acts contrary to the Pious ones who came before him, he is astray, leading others astray, a rebellious devil within the Ummah. It is a duty upon those who know of him to warn the people against him and to explain his condition to them so that no one falls into his innovation and is destroyed.

May Allah have mercy upon you! Know that a servant's Islaam is not complete until he follows, attests to and submits to (the truth). So anyone who claims that there remains anything from Islaam not sufficiently explained by the Companions of Allaah's Messenger, has falsely accused them, has split from them and spoken ill of them. He is an innovator, astray and leading others astray, introducing into Islaam that which is not from it." End of al-Barbahaaree's words, (Sharh us-Sunnah no's. 1-10).

He has indeed given sincere advice and followed the beaten track of the Pious Forefathers, may Allaah grant him and us Paradise...

And from Allaah is all assistance and in Him is the refuge...

Prayers and peace be upon the Messenger, his family, his companions and those who follow in his way till the Hour is established.